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Presbyterian Church in the U.S.A.

The constitution of the Presbyterian church
in the United States of America

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James M. Glasgow

THE CONSTITUTION
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES

CONTAINING

THE CONFESSION OF FAITH, THE LARGER
AND SHORTER CATECHISMS,

AS RATIFIED BY THE GENERAL ASSEMBLY, AT
AUGUSTA, GEORGIA, DEC. 1861, WITH RE-
VISED PROOF TEXTS ADOPTED BY THE
GENERAL ASSEMBLY OF 1910.

TOGETHER WITH

THE BOOK OF CHURCH ORDER,

ADOPTED BY THE GENERAL ASSEMBLIES OF 1876-9 AND
1893; WITH AMENDMENTS EMBODIED UP TO AND
INCLUDING THE YEAR 1925.


THE DIRECTORY FOR THE WORSHIP OF
GOD, WITH OPTIONAL FORMS,

ADOPTED 1894.

RULES OF PARLIAMENTARY ORDER,

ADOPTED 1866.

RICHMOND, VA.
PRESBYTERIAN COMMITTEE OF PUBLICATION.



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THE ORIGIN AND FORMATION OF THE WESTMINSTER CONFESSION OF FAITH

As early as 1540, two great types of the reform of religion in northern Europe had made themselves manifest. Luther had moulded the one type. Calvin had moulded, or begun the moulding of, the other. Luther was for retaining of Mediaeval doctrine government, worship, many things — whatever seemed to him desirable and not forbidden in the Word of God. Calvin was for bringing the Church into conformity with the pattern shown in the Word. He would have the Church hold the faith taught in the Word, govern itself according to the principles taught in the Word, and conduct its exercises of worship according to maxims derivable from the Word. He believed in the sufficiency of the Scriptures as a rule of faith and practice, and would have had the Church conform in all respects to Scripture teaching. Lutheranism was the great type of moderate reform in northern Europe. Calvinism was the great type of thorough-going

reform. Owing to the peculiar genius of the German people and to peculiar favoring providences, Lutheranism prevailed widely throughout north Germany and Scandinavia, but not a few in these regions craved a more thorough-going reform. Owing to the peculiar genius of the French, the Dutch and south Germans, and to favoring providences, Calvinism prevailed in France, the Netherlands and in certain south German States, and cities; amongst these peoples, however, there were some who had a greater love for features of the Mediaeval Church and would have retained them. There were, thus, on the Continent two great types of reform movement, the one dominant in the one quarter, and the other dominant in other quarters. At the same time, in the sphere within which moderate reform prevailed there was more or less demand for thorough-going reform; and in the sphere within which thorough-going reform prevailed there was more or less desire for merely moderate reform.

In England, also, two types of reform were clearly manifest from the early days of Queen Elizabeth, the one a moderate, the other a type tending to thorough-going reform, each type indigenous, but each type strengthened by influences from beyond the Channel. The development of these two types of ecclesias-

tical reform in England was mightily influenced by the action of the crown, the one type being swerved by attraction, the other stimulated by opposition. In no other country did the throne influence the character of reform so greatly. This was owing to this fact, amongst other forces, that the head of the English State had been made the head of the English Church. Henry VIII had, for personal, and, in the main, base reasons, revolted from the Papal rule; and had secured at the hands of Parliament in 1534, the "Act of Supremacy," which ordered that the King "shall be taken, accepted and reputed the only supreme Head in earth of the Church of England, and shall have and enjoy annexed and united to the Imperial Crown of this realm as well the title and style thereof as all the honors, jurisdictions, authorities, immunities, profits and commodities to the said dignity belonging, with full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts and enormities, which, by any manner of spiritual authority or jurisdiction might or may lawfully be reformed." While Henry vacillated somewhat in his attitude toward the reform movement, owing to political exigencies, and unwittingly furthered Protestantism at times, as in authorizing the publication of the Scriptures in

the vernacular, he remained, at heart, a Romanist, in revolt against Papal rule, and was hostile to any representative of reform of either type who was bold enough steadily to maintain his convictions. During the reign of his son, Edward, moderate reform was favored. During the reign of Mary, who succeeded Edward, every type of reform was bitterly and relentlessly persecuted, no less than two hundred and eighty persons were burned at the stake, and many hundreds of persons driven into exile. By the ruthlessness of her opposition Mary did much, however, to fertilize and stimulate the Protestant cause. She was succeeded, in 1558, by her half-sister, Elizabeth. This last representative of the House of Tudor, though at heart holding a religion not very different from the Anglo-Catholicism of her father, so far as she had any religion, was forced by circumstances to favor Protestantism. Naturally, she favored moderate reform and fought thorough-going reform. This and her lust of power led her to resist constitutional changes that were proposed in the Church, just where she pleased. An aristocratic hierarchy, though with noble exceptions, naturally also, sided with her in repressing both the civil and the religious liberties of the people. With Elizabeth the Tudor dynasty became extinct. The Stuart dynasty suc-

ceeded to the throne in the person of James, VI of Scotland, I of England. Brought up under Presbyterian tutelage, but with the blood of tricksters in his veins, he knew and approved the better, but followed the worse way. The party of moderate reform was regarded by him as more in harmony with civil monarchy. Moreover, that party pleased him by approving his fatal *theory of the divine right of kings*, and by endless and unseemly flatteries. His son Charles, who followed him on the throne, swung back toward Roman Catholicism—to Anglo-Catholicism. During these two Stuart reigns the party of moderate reform, enjoying the favor of the court, and tending toward Anglo-Catholicism, united with the court in a bitter effort at repression of the party of thorough-going reform. This persecution, together with the spread of Arminianism among the moderate reformers, stimulated into large vigor of life the party tending to thorough-going reform.

The party tending to thorough-going reform in England, finds its rootlets in the age of Bloody Mary, in Ridley, Hooper, Latimer and others, and in part of the work of Cranmer. It finds rootlets reaching further back—to Tyndale, who, prior to his death in 1536, had spread widely his translation of the New Testament in Scotland as well as in England. Some of its rootlets reach even

‘further back — to the followers of Wycliffe and to Wycliffe himself. But while thorough-going reform was thus indigenous to England, it received a mighty impulse from the Continent, and particularly from Geneva. Many of those driven from England by the Marian persecutions found a congenial exile at Geneva, and became apt and honest pupils of the great Calvin. At the beginning of Elizabeth’s reign they returned thoroughly imbued with those views of Scripture truth, which he taught with a clarity and force elsewhere unparalleled. The Calvinistic Theology became the theology of the great men of the Anglican Church during the first forty years of Elizabeth’s reign. The most of these great men would willingly have tolerated a more thorough-going reform of the government and worship of the Church. Some of them positively and openly favored further reform in these departments. But Elizabeth stood in the way. In 1563 the formularies of the Anglican Church were completed, containing Protestant doctrines along with a Mediaeval hierarchy and a partially Mediaeval cultus. In the following year the Queen began the attempt to enforce a rigid uniformity—an attempt resulting in the expulsion from the Established Church of many of the godliest ministers of all England. Further trouble arose over the private

meetings for worship in London at which Knox's Book of Common Order was used instead of the Liturgy, and over the more public meetings known as prophesyings—gatherings of ministers and pious laymen for the study and exposition of the Scriptures—very important meetings, as proven in their use in Zurich, Geneva and Scotland. Elizabeth commanded their suppression. Before Elizabeth had been on the throne a score of years a considerable number of advocates of thorough-going reform, “who had been led on to substantially Presbyterian opinions, but, discouraged by friends abroad, and debarred by the authorities at home from overtly seceding from the national Church, began to hold private meetings for mutual conference and prayer, and possibly also for the exercise of discipline over those who voluntarily joined their associations and submitted to their guidance. It is even said that a Presbytery was formed at Wandsworth in Surrey, wherein eleven lay elders were associated with the lecturer of that congregation and certain leading Puritan clergymen. But if this was really a formal presbytery, it is probable that it was what was then called the lesser presbytery or session, not the greater presbytery or classis to which the name is now usually restricted. It is more certain that when Cartwright, the redoubted

leader of this school of Puritans, was arrested in 1585 and his study searched, a copy was found of a Directory of Church Government, which made provision for synods, provincial and national, as well as for presbyteries, greater and lesser. This, according to some authorities, had been subscribed by about five hundred Puritans of this School, and for some years—had to a certain extent been carried out, and a church within the church virtually formed.”* These and all other expressions of thorough-going reform Elizabeth did her utmost to stamp out, using the despotic Courts of Star Chamber and High Commission without regard to the feelings and convictions of many of the most patriotic, learned and Christian of her subjects, but with disastrous failure, as the result. Her tyrannical measures called out and developed love for the more biblical form of religion which she persecuted. They multiplied the advocates of thorough-going reform, or Puritans, as they came early to be called in England.

It has been said that the chief thing for which the Puritans all along contended was the “principle that the Church has no right to burden the consciences of her members in matters of faith and worship with aught that is contrary to or *beside* (*i. e.*, in addi-

*Mitchell: The Westminster Assembly, pp. 51 and 52.

tion to) the express or implicit teaching of the Word of God," that they would restrict the authority of the Church within narrower limits than their opponents; that they did not at first perceive the full import of the principle for which they contended; that they were reluctant to extend it rigidly to the constitution and government of the Church as well as to her articles of faith and forms of worship; but that, as the contest proceeded, they could not fail to be led on more and more distinctly to assert it with a fuller consciousness of its far-reaching consequences, and a more earnest longing to bring back the Church in constitution and government as well as in faith and worship, to what they believed to be the pattern showed in the mount" † The demand for a further reformation of religion had grown great in England as early as the death of Elizabeth and the succession of James Stuart of Scotland to the English throne. It had been augmented just at the close of the sixteenth century by the introduction of Arminianism into England. The demand was fanned into a flame by the arbitrary and retroactive measures of James I, of Charles I, and especially by the measures of Charles and his ministers, Laud and Wentworth.

† Mitchell: The Westminster Assembly, pp. 61 and 62.

In 1603, James I, son of Mary Stuart, acceded to the English throne. He was learned but wanting in common sense. A tyrant in politics, a bigot in religion, he thought that he had been commissioned of God to re-establish the Davidic Theocracy in England. He attempted the exercise of absolute authority in his kingdom, dispensing largely with the use of Parliaments. Civil rights were trampled under his feet, religious grievances were multiplied. All this had been presaged in his treatment of the Puritan Millenary petitioners—by his haughty, arrogant and brutal treatment of their representatives, voiced in his maxims set forth at the Hampton Court Conference: “No bishop, no king;” “A Scottish Presbytery agreeth as well with the monarchy as God with the devil. Now Jack and Tom and Will and Dick shall meet and at their pleasure censure me and my council . . . let that alone;” “I will have one doctrine, one discipline, one religion in substance and ceremony.” In order to win a Spanish, or French, princess for wife to his son Charles, he flattered Rome and outraged national sentiment. He ordered the publication of the *Book of Sports*, enjoining games and other festivities after services on the Lord’s Day. By such means he arrayed against himself the landed gentry, the merchants, the professional men, and some of the nobility—the

classes which stood for Parliamentary government and amongst whom the Puritan movement had its strength. They were indignant at his degradation of the morals of the people, his support of profligates at Court, his development of the Church worship in a Romeward direction.

Charles I inherited the absolutist views of his father in intensified form. He was heir also to the unrest, dissatisfaction and abhorrence of Stuart arbitrariness which James' measures had created. The conflict went on. Other provocations were given the lovers of liberty and truth. Charles claimed and exercised the authority to levy and collect taxes—an authority which belonged to the Parliament as the representative of the people. He aspired to rule as Louis XIV of France. The Huguenots of France and the Lutherans of Denmark were going down before Roman Catholics; and King Charles was showing favor to Romanists, had a Romanist wife, and might give them a Roman Catholic King in the next generation. The King and Archbishop Laud were pressing for uniformity of increasing rigidity. A stress was laid on the divine right of Episcopacy which unchurched all non-Episcopal churches. The communion table was turned into an altar. A doctrine of the real presence, hard for the people to distinguish from the Romish, was

advocated. Some of the bishops commended the invocations of the saints. Arminius and Arminians at that time favored the pretensions of the king over against the Parliament, and were beginning the revision of the ceremonial in a Romeward direction — were becoming frequent and prominent, “so that Bishop Morely being asked what the Arminians hold, replied with truth as well as wit, ‘They hold the best bishoprics and deaneries in England.’ ”

The agents of Charles for carrying out his policies in Church and State, William Laud and Wentworth, were men of his spirit, narrow zealots. In enforcing uniformity to his Mediaevalized ritual, Laud used the scourge, the pillory, the prison, the cropping of ears, the slitting of noses and other such gentle persuasives.

The liberties, civil and religious, of England were at stake. A war in behalf of these liberties was at hand. The war in behalf of a more biblical form of religion began in Scotland. The Reformation in essentially the Genevan form had been established in the Northern Kingdom between 1560 and 1590. The struggle against popery over, a struggle against prelacy, lasting a hundred years, ensued. Against determined opposition, James and his government, had succeeded in the re-establishment of Episcopacy

in 1610. About the middle of his reign, Charles and Archbishop Laud attempted to conform the Scottish Church to the Anglican model. They proceeded about the business as if the Scotch were mere wooden men. In 1636, on the authority of the king alone, a body of canons for the government and discipline of the Scottish Church was issued. The next year, in the same autocratic way, a new liturgy was assigned to the Scotch. It was the old English Prayer Book revised in a way thought to savor of Romanism. Popular resentment flamed. The National Covenant (1638) was brought forth and enthusiastically signed, for the defence of the Reformed religion and resistance to innovations. The new regulations were declared abolished, Episcopacy was swept away; and the nation resorted to arms to maintain their liberties.

To get the sinews of war with which to subjugate the Scotch, Charles summoned the English Parliament, without which he had ruled for eleven years. Parliament at once set itself to avenge grievances. Charles dissolved it. Almost immediately he was forced to call another. It was in sympathy with the Scotch. It had a large leverage over Charles in the fact that by a treaty into which the king had entered, the Scotch army was to be paid before it was disbanded. Par-

liament knew the value of this lever. It began the rectification of abuses, impeached, and committed to the Tower, Wentworth (Strafford) and Laud, passed a bill to prevent its own dissolution or prorogation except by its own free consent (May 1641), put religion to the front, passed an ordinance against Laud's ceremonies and the Sunday sports, expelled the bishops from the House of Lords (January, 1642), decreed the hierarchy out of existence (November, 1642), the bill to take effect November 5, 1643, enacted the Grand Remonstrance, a restatement of all past grievances against the king, followed by a demand for cabinet ministers, and for the references of Church matters to an Assembly of Divines to be nominated by Parliament.

Charles flung his standards to the breeze. The House of Commons accepted the gage of battle. The war began.

June 12, 1643, the Parliament passed an act entitled "An Ordinance of the Lords and Commons in Parliament for the calling of an Assembly of learned and godly divines and others, to be consulted with by the Parliament, for the settlement of the Government and Liturgy of the Church of England, and for the indicating and clearing of the doctrine of the said Church from false aspersions and interpretations." The persons who were to

constitute this Assembly were named in the ordinance. They embraced the finest representatives, with two or three possible exceptions, of the Church of the age. Subsequently about twenty-one ministers were added to make up for the absence of others. The original list contained one hundred and fifty-one names — the names of ten lords, twenty commoners, and one hundred and twenty-one divines — and included, in fair proportions, Moderate Episcopalians, Presbyterians, Independents and Erastians.

In the original ordinance four bishops were named. Of the other Episcopalians called, five afterwards became bishops. But the Episcopalians mostly refused to attend, partly because the Assembly was not a regular convocation called by the king, and partly because he had expressly condemned the Solemn League and Covenant which, after the Assembly was a few weeks old, became a force determining the character of the work of the Assembly.

The Presbyterians formed the great majority of the Assembly and gained in numbers and influence as time passed. Of these there were two parties — one party holding to a *jure humano* theory of Presbyterianism, the other holding to the *jure divino* theory, i. e., that government by Presbytery is “expressly instituted or commanded” in the

New Testament as the proper polity of the Church. This latter party was powerfully re-enforced by the Scotch commissioners to the Assembly who became debating, though not voting, members, after the adoption of the Solemn League and Covenant. The party won an essential triumph for the *jure divino* theory, a strong majority of all the Presbyterians coming to believe that the Lord Jesus is the sole King and Head of the Church, and has appointed a spiritual government in the hands of chosen representatives.

There were only five prominent Independents in the Assembly. They maintained that a local church should not be subject to the jurisdiction of Presbyteries and Synods, and that such a church has a right to ordain its own ministers.

The Erastians maintained the ecclesiastical supremacy of the civil government in all matters of discipline, and made the Church a department of the State—that clergymen are merely teachers, and that power of rule in the Church belongs to the civil magistrate. They were willing to concede a *jure humano* Presbyterianism, denied a *jure divino* form of Church government of any kind, and claimed for the State the right to give to the Church any form of government it might please to grant. These constituted a small party, but exercised vast in-

fluence because their views harmonized with those of Parliament.

It is to be remembered in this connection that the Long Parliament had the opportunity to select a body for the work of creed construction, fitter therefor than could have been found in any other age in England down to this day, perhaps. Puritanism had been doing its work of making great men in England for a century. It had been aided in that work by all the mental and moral stimulus coming of geographical discovery, of the Great Reformation, of progress along every line of civilization, of advance in national well being and prestige. The middle of the seventeenth century was, from a moral and spiritual point of view, the greatest age in the history of England to the present. Under the providence of God, the Long Parliament had the noblest age of England to choose the Assembly from; and it chose well as has appeared.

The Westminster Assembly was set to work, at first, on a revision of the Thirty-Nine Articles; but, on October 12, 1643, shortly after the signing of the Solemn League and Covenant, wherein, in order to secure Scotch aid against the King, Parliament had agreed to make the religions of England, Scotland and Ireland as nearly uniform as possible and to reform religion "according to the Word of

God, and the example of the best Reformed churches," Parliament directed the Assembly to "consider among themselves of such a discipline and government as may be most agreeable to God's holy word." Thereupon the Assembly entered at once upon the work of preparing a Directory of Government, Worship and Discipline. Delayed by much controversy with the Independent and Erastian members, they did not complete this portion of their work till near the end of 1644. Then they began work upon the Catechisms and Confession of Faith simultaneously. After progress with both, the Assembly resolved to finish the Confession of Faith first and then construct the Catechisms upon its model. December 3, 1646, they, in a body, presented the finished Confession to Parliament. Parliament recommitted the work that Scripture passages might be attached to every part of it. April 29, 1647, they reported it finished with full Scripture proofs of each separate proposition attached thereto.

The Shorter Catechism was completed and reported to Parliament, November 5, 1647, and the Larger Catechism, April 14, 1648. March 22, 1648, the two Houses held a conference to compare their opinion about the Confession of Faith. Rushworth stated the result as follows: "The Commons this day, at a conference, presented the Lords with a

Confession of Faith passed by them, with some alterations (especially concerning questions of discipline), viz.: That they do agree with their Lordships, and so with the Assembly, in the doctrinal part, and desire the same may be made public, that this kingdom and all the Reformed churches of Christendom, may see the Parliament of England differ not in doctrine."

It is plain from the preceding statements that the Westminster Standards were, in form, the standards of the Long Parliament. The Westminster Assembly was appointed by that Parliament. It was supported by that Parliament. Its acts were given validity, so far as political England was concerned, by enactment of that Parliament. The Westminster Assembly was a body called to advise that great Parliament as to the Biblical faith, polity and worship. It is just as true, however, that the Parliament had taken care to constitute the Assembly of a body of men of uncommon abilities, learning and godliness; just as true that it framed rules in accord with which the Assembly should do its work. These regulations indicated serious business for the Assembly, and the utmost freedom of discussion. They provided, amongst other things, "that every member, at his first entrance into the Assembly, shall make serious and solemn protestation not to

maintain anything but what he believes to be the truth in sincerity, when discovered unto him;" "that what any man undertakes to prove as necessary, he shall make good out of the Scriptures." The rules of procedure were read at the beginning of each week or month. So also was the following vow, framed in accord with one of the regulations: "I do seriously promise and vow in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God's glory and the peace and good will of His Church." The Assembly not only enjoyed, it was encouraged to, the fullest freedom of debate, and to an endeavor to set forth the Bible faith, polity and worship.

The Assembly had a wide acquaintance with creeds, Greek, Latin, Continental Reformed; but naturally, in accord with the Anglo-Saxon genius, it carried on the line of development begun on English soil in the Thirty-Nine Articles, continued by the framers of the Lambeth Articles (1595), continued further by Archbishop Usher, in the Irish Articles (1615), who was one of the greatest doctrinal Puritans of the time. While the creed of the Westminster Assem-

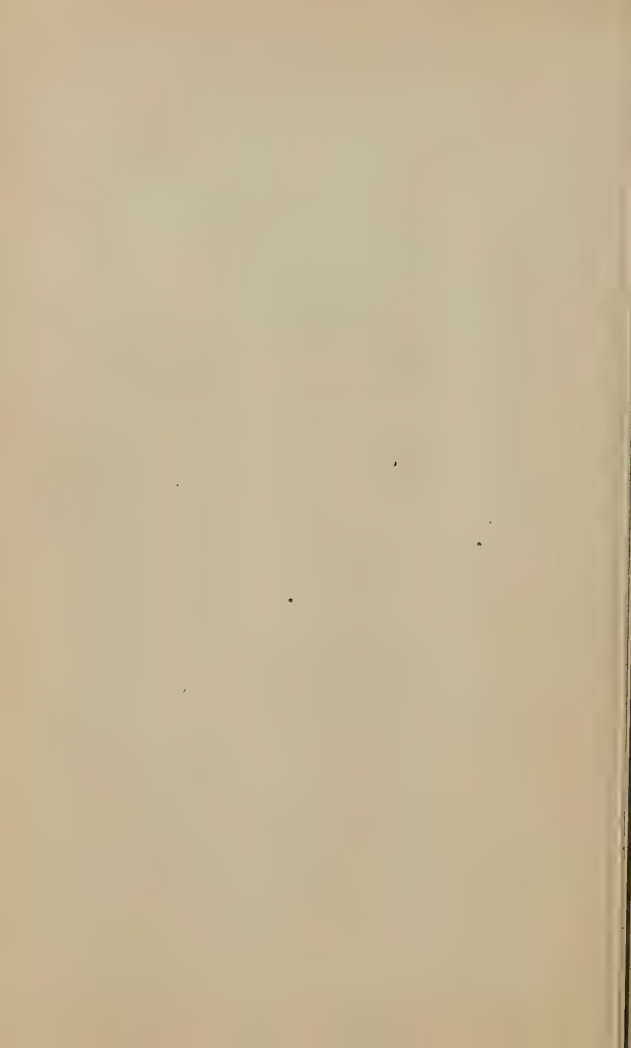
bly shows striking likeness to the Irish Articles—probably intending thus to make clear its essential agreement with the doctrines of the English and Irish Reformation, it is far abler, fuller and superior to any of its predecessors, and gives proof that the Assembly was steadily dominated by its aim to state nothing therein which is not expressly taught in the Word of God, or derivable therefrom by good and necessary inference. Working thus it produced not only the most logical and most complete, but the most Biblical and the noblest creed ever yet produced in Christendom.

As soon as completed the Confession of Faith was brought to Scotland, and most favorably received. It was adopted by the Scotch General Assembly, August 27, 1647. The Scotch Parliament endorsed this action, February 7, 1690. In 1729, the old Synod of Philadelphia—the first Presbyterian Synod in North America—in its famous “Adopting Act” adopted the Confession of Faith and Larger and Shorter Catechisms “as the Confession of our Faith.”

Although the Westminster Assembly excluded from their Confession everything they regarded as savoring of Erastianism, yet their views as to church establishments led them to concede power to the civil magistrates concerning religious things, which the

fathers of American Presbyterianism would not concede. Hence in the "Adopting Act," just referred to, the Synod declared that it did not receive the clauses relating to this subject (some clauses in the twentieth and twenty-third chapters of the Confession) "in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to their exercise of ministerial authority; or power to persecute any for their religion; or, in any sense contrary to the Protestant succession to the throne of Great Britain." And, when the Synod was revising and amending its standards in 1787, preparatory to the organization of the General Assembly of the Presbyterian Church, U. S. A., "it took into consideration the last paragraph of the twentieth chapter of the Westminster Confession of Faith; the third paragraph of the twenty-third chapter, and the first paragraph of the thirty-first chapter; and, having made some alterations, agreed that the said paragraphs as now altered be printed for consideration." Thus altered and amended, the Confession and the Catechisms were adopted as the doctrinal part of the Constitution of the Presbyterian Church in the United States of America, and so remained till 1861, and, indeed, until 1903, when other changes were made.

On the organization of the Presbyterian Church in the United States in 1861, it adopted the Standards of the Presbyterian Church in the United States of America from which its constituents had withdrawn. The only amendment in the Confession since 1861, by this Church, has been in striking out the clause in Chapter XXIV, Sec. 4, making it unlawful to marry a deceased wife's sister.



THE CONFESSION OF FAITH

THE LARGER AND SHORTER CATECHISMS

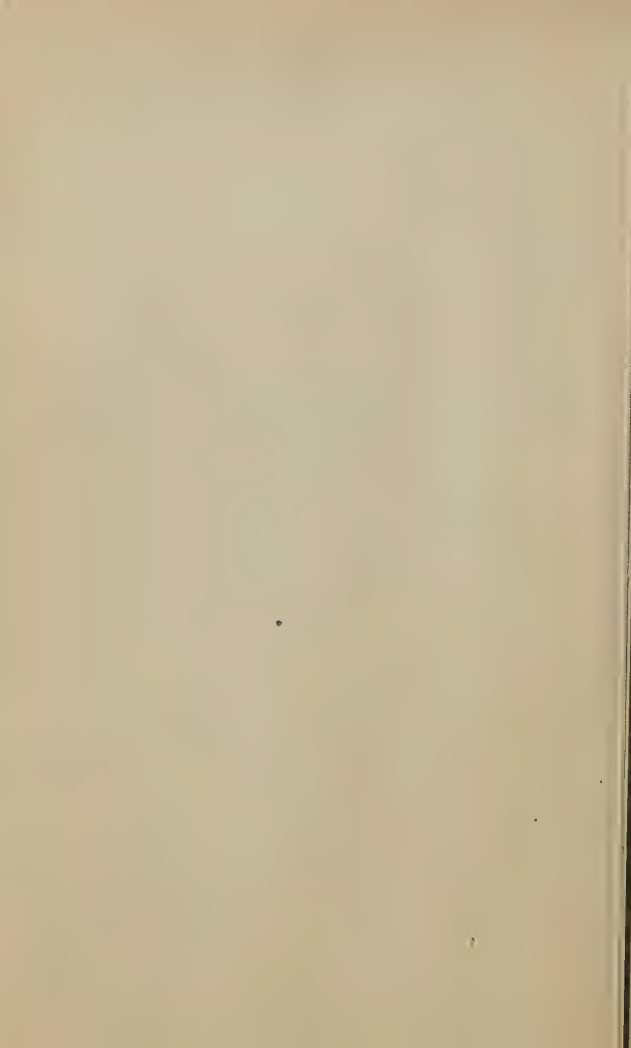
THE BOOK OF CHURCH ORDER

THE DIRECTORY FOR THE WORSHIP OF GOD,

WITH OPTIONAL FORMS

RULES OF PARLIAMENTARY ORDER

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THE CONFESSION OF FAITH

RATIFIED BY THE GENERAL ASSEMBLY, AT

AUGUSTA, GEORGIA, DECEMBER, 1861,

WITH REVISED PROOF TEXTS

ADOPTED BY THE GENERAL

ASSEMBLY OF 1910.



THE CONFESSION OF FAITH.

CHAPTER I.

OF THE HOLY SCRIPTURE.

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;¹ yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation;² therefore it pleased the

GENERAL NOTE:—At several points the Confession of Faith is more specific in its statements than the Scriptures. These statements are inferences drawn from the Scriptures or from statements based on the Scriptures, or from the experience and observation of the Church. In such cases no texts are cited, but reference is made to this General Note.

¹ Rom. i. 19, 20. Because that which may be known of God is manifest in them: for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing, or else excusing one another.

Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

² 1 Cor. i. 21. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Cor. ii. 13, 14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Cor. ii. 9-12; Acts iv. 12; Rom. x. 13, 14.

Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church;³ and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;⁴ which maketh the Holy Scripture to be most necessary;⁵

³ Heb. i. 1. God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last days spoken unto us by *his* Son.

Gal. i. 11. But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

Deut. iv. 12-14.

⁴ Luke xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

2 Tim. iii. 16. All scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

2 Pet. iii. 15. And account *that* the long suffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

⁵ Luke xvi. 29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Heb. ii. 1-3; 2 Tim. iii. 15, 16; 2 Pet. i. 19.

those former ways of God's revealing his will unto his people being now ceased.⁶

II. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:

OF THE OLD TESTAMENT.

Genesis.	Chronicles, II.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
Samuel, I.	The Song of Songs.	Habakkuk.
Samuel, II.	Isaiah.	Zephaniah.
Kings, I.	Jeremiah.	Haggai.
Kings, II.	Lamentations.	Zechariah.
Chronicles, I.	Ezekiel.	Malachi.

OF THE NEW TESTAMENT.

The Gospel according to	Corinthians, II.	The Epistle to the Hebrews.
Matthew.	Galatians.	
Mark.	Ephesians.	The Epistle of James,
Luke.	Philipplians.	The first and second
John.	Colossians.	Epistles of Peter.
The Acts of the	Thessalonians, I.	The first, second and
Apostles.	Thessalonians, II.	third Epistles of
Paul's Epistles to	To Timothy, I.	John.
the Romans.	To Timothy, II.	The Epistle of Jude.
Corinthians, I.	To Titus.	The Revelation.
	To Philemon.	

⁶ See General Note, p. 9.

All which are given by inspiration of God, to be the rule of faith and life.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.⁷

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God.⁸

V. We may be moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the

⁷ The Canon of Scripture is not established by explicit passages, but by the testimony of Jesus and His Apostles; of ancient manuscripts and versions; of ancient Christian writers and church councils, and by the internal evidence exhibited in the separate books.

⁸ 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

2. Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Pet. i. 21; Gal. i. 11, 12.

whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.⁹

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture:¹⁰ unto which nothing at any

⁹ 1 Cor. ii. 10, 11. But God hath revealed *them* unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God.—For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak; and he will show you things to come. He will glorify me: for he shall receive of mine, and shall show *it* unto you.

1 Cor. ii. 6-9.

¹⁰ Mark vii. 5. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

time is to be added, whether by new revelations of the Spirit, or traditions of men.¹¹ Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word;¹² and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.¹³

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all;¹⁴

¹¹ This statement is an inference from the sufficiency of the Scriptures.

¹² John vi. 45. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9, 10, 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.—Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

¹³ 1 Cor. xiv. 26, 40. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.—Let all things be done decently and in order.

1 Cor. xi. 13, 14. Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

¹⁴ 2 Pet. iii. 16. As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable

yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.¹⁵

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old), and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God,¹⁶ and by his singular care and providence, kept pure in all ages, are therefore authentic; so as in all controversies of religion the church is finally to appeal unto them.¹⁷

wrest, as *they* do also the other scriptures, unto their own destruction.

John xvi. 17. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

John vi. 60. Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

¹⁵ Psalm cxix. 105, 130. Thy word is a lamp unto my feet, and a light unto my path.—The entrance of thy words giveth light; it giveth understanding unto the simple.

Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

¹⁶ See Note under Section III, figure 7, above.

¹⁷ Isaiah viii. 20. To the law and to the testimony; if they speak not according to this word, *it is* because *there is* no light in them.

Acts xv. 14-18.

But because these original tongues are not known to all the people of God who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,¹⁸ therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures may have hope.¹⁹

¹⁸ John v. 39. Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me.

2 Tim. iii. 14, 15; 2 Pet. i. 19.

¹⁹ 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?—So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—Therefore if I know not the meaning of the voice, I shall be, unto him that speaketh, a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, for as much as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.—But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.—If any man speak in an *unknown* tongue, *let it be* by two, or at most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

Rom. xv. 4. For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.

IX. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly.²⁰

X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose

²⁰ Matt. iv. 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Matt. xii. 1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him:

4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6. But I say unto you, That in this place is *one* greater than the temple.

7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.²¹

CHAPTER II.

OF GOD, AND OF THE HOLY TRINITY.

THERE is but one only living and true God,¹ who is infinite in being and perfection,² a most pure spirit,³ invisible,⁴ with-

²¹ Matt. xxii. 29, 31. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.—But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God.

Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

Luke x. 26. He said unto him, What is written in the law? how readest thou?

¹ Deut. vi. 4. Hear, O Israel; the Lord our God *is* one Lord. I Cor. viii. 4, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there* is none other God but one.—But to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

1 Thess. i. 9. Ye turned to God from idols, to serve the living and true God. Jer. x. 10.—But the Lord *is* the true God, he is the living God, and an everlasting King.

² Jer. xxiii. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Psa. cxlvii. 5. Great *is* our Lord, and of great power: his understanding *is* infinite.

1 Kings viii. 27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Psa. cxxxix.

³ John iv. 24. God *is* a Spirit, and they that worship him, must worship *him* in spirit and in truth.

⁴ 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

out body, parts, or passions,⁵ immutable,⁶ immense,⁷ eternal,⁸ incomprehensible,⁹ almighty,¹⁰ most wise,¹¹ most holy,¹² most free,¹³ most absolute,¹⁴ working all things according to the counsel of his own immu-

⁵ Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Deut. iv. 15. Take ye therefore good heed unto yourselves: for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb out of the midst of the fire;

16. Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female.

⁶ James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning. Mal. iii. 6. For *I am* the Lord, I change not.

⁷ 1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Jer. xxiii. 23, 24. *Am I* a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

⁸ Psal. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

⁹ Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Psal. cxlv. 3. His greatness *is* unsearchable.

¹⁰ Rev. iv. 8. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

¹¹ Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

¹² Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy *is* the Lord of hosts: the whole earth *is* full of his glory. Rev. iv. 8.

¹³ Psal. cxv. 3. But our God *is* in the heavens: He hath done whatsoever he pleased.

¹⁴ Isa. xlii. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; *I am* the first, and *I am* the last; and beside me *there is* no God.

Acts. xvii. 24, 25.

table and most righteous will,¹⁵ for his own glory;¹⁶ most loving,¹⁷ gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;¹⁸ the rewarder of them that diligently seek him;¹⁹ and withal most just and terrible in his judgments;²⁰ hating all sin,²¹

¹⁵ Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

¹⁶ Rom. xi. 36. For of him, and through him, and to him *are* all things: to whom be glory for ever. Amen.

Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

¹⁷ 1 John iv. 8. He that loveth not, knoweth not God; for God is love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

¹⁸ Ex. xxxiv. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.

¹⁹ Heb. xi. 6. For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

²⁰ Neh. ix. 32, 33. Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria, unto this day. Howbeit, thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly.

²¹ Hab. i. 13. *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

Psa. v. 5, 6.

and who will by no means clear the guilty.²²

II. God hath all life, glory, goodness, blessedness, in and of himself;²³ and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them:²⁴ he is the alone fountain of all being, of whom, through whom, and to whom, are all things;²⁵ and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever

²² Ex. xxxiv. 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Nahum i. 2, 3. God is jealous, and the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit *the wicked*.

²³ John v. 26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

Acts vii. 2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

Psa. cxix. 68. Thou *art* good, and doest good; teach me thy statutes.

1 Tim. vi. 15. Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords. Rom. ix. 5.—Who is over all, God blessed for ever. Amen.

²⁴ Acts xvii. 24, 25. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

²⁵ Rom. xi. 36. For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.

Isa. xl. 12-17.

himself pleaseth.²⁶ In his sight all things are open and manifest;²⁷ his knowledge is infinite, infallible, and independent upon the creature;²⁸ so as nothing is to him contingent or uncertain.²⁹ He is most holy in all his counsels, in all his works, and in all his commands.³⁰ To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.³¹

²⁶ Dan. iv. 25. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

²⁷ Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

²⁸ Rom. xi. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!—For who hath known the mind of the Lord? or who hath been his counsellor? Psal. cxlvii. 5. Great *is* our Lord, and of great power: his understanding is infinite.

²⁹ Isa. xlv. 9. Remember the former things of old: for *I am* God, and *there is* none else; *I am* God, and *there is* none like me.

10. Declaring the end from the beginning, and from ancient times *the* things that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

11. Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

Acts xv. 18; Ezek. xi. 5.

³⁰ Psal. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works. Rom. vii. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

³¹ Rev. vii. 11. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

Rev. v. 12-14.

III. In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.³² The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;³³ the Holy Ghost eternally proceeding from the Father and the Son.³⁴

CHAPTER III.

OF GOD'S ETERNAL DECREES.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to

³² Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

³³ John i. 14, 18. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.)

John xvii. 24.

³⁴ Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

John xv. 26.

pass;¹ yet so as thereby neither is God the author of sin;² nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.³

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions;⁴ yet hath he not decreed any thing

¹ Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Acts iv. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28. For to do whatsoever thy hand and thy counsel determined before to be done.

Matt. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered.
Eph. ii. 10.

² Jam. i. 13. Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.

¹ John i. 5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

³ Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Matt. xvii. 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

John xix. 11; Prov. xvi. 33; Acts xxvii. 23, 24, 34, 44.

⁴ 1 Sam. xxiii. 11, 12. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then

because he foresaw it as future, or as that which would come to pass, upon such conditions.⁵

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life,⁶ and others fore-ordained to everlasting death.⁷

IV. These angels and men, thus predestinated and fore-ordained, are particularly and

said David, Will the men of Keilah deliver me and my men into the hand of Saul? and the Lord said, They will deliver *thee* up.

Matt. xi. 21, 23. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.—And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

Psa. cxxxix. 1-4.

⁵ Rom. ix. 11, 13, 16, 18. For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;—As it is written, Jacob have I loved, but Esau have I hated.—So then, *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.—Therefore hath he mercy on whom he will *have mercy*, and whom he will be hardeneth.

2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Eph. i. 4-5.

⁶ 1 Tim. v. 21. I charge *thee* before God and the Lord Jesus Christ, and the elect angels.

Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Rom. viii. 29, 30; John x. 27-29.

⁷ Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Rom. ix. 22, 23; Jude 4.

unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.⁸

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid,⁹ according to his eternal and immutable purpose,¹⁰ and the

⁸ John x. 14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John xiii. 18. I speak not of you all; I know whom I have chosen. Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

2 Tim. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

⁹ Eph. i. 4. According as he hath chosen us in him, before the foundation of the world.

¹⁰ Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

secret counsel and good pleasure of his will,¹¹ hath chosen in Christ,¹² unto everlasting glory,¹³ out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;¹⁴ and all to the praise of his glorious grace.¹⁵

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto.¹⁶ Wherefore they who

¹¹ Eph. i. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

¹² 2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

¹³ Rom. viii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Jesus Christ.

¹⁴ 2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9. Not of works, lest any man should boast.

¹⁵ Eph. i. 5, 6, 12. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:—that we should be to the praise of his glory, who first trusted in Christ.

¹⁶ Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. ii. 13.

are elected being fallen in Adam, are redeemed by Christ,¹⁷ are effectually called unto faith in Christ by his Spirit working in due season;¹⁸ are justified,¹⁹ adopted,²⁰ sanctified,²¹ and kept by his power through

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Eph. i. 4.

¹⁷ Rom. v. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

1 Thess. ii. 9, 10. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

¹⁸ Rom. ix. 11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Cor. i. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

¹⁹ Rom. viii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

²⁰ Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

²¹ Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

faith unto salvation.²² Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.²³

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by,²⁴ and to ordain them

1 Thess. iv. 3. For this is the will of God, *even* your sanctification.

2 Thess. ii. 13. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

²² 1 Peter i. 5. Who are kept by the power of God through faith unto salvation.

John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

²³ John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are *thine*.

John vi. 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

John viii. 47. He that is of God heareth God's words: *ye* therefore hear *them* not, because *ye* are not of God.

John x. 26. But *ye* believe not, because *ye* are not of *my* sheep, as I said unto you.

Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us; but *they went out* that they might be made manifest that they were not all of us.

²⁴ Matt. xi. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth,

to dishonour and wrath for their sin,²⁵ to the praise of his glorious justice.²⁶

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.²⁷

because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

²⁵ Rom. 11. 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile.

2 Thess. 11. 10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall send them strong delusion, that they should believe a lie:

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Rom. ix. 14-22.

²⁶ Rev. xv. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (See preceding context.)

²⁷ See General Note, p. 9.

CHAPTER IV.

OF CREATION.

IT pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.¹

II. After God had made all other creatures, he created man, male and female,²

¹ Gen. i. 1. In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

Ex. xx. 11. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*.

Jer. x. 12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him and for him.

John i. 2, 3. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

Heb. i. 2. [God] hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Ps. civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Gen. Chapter i.

² Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

with reasonable and immortal souls,³ endowed with knowledge, righteousness, and true holiness after his own image,⁴ having the law of God written in their hearts,⁵ and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁶ Beside this law written in their hearts, they received a command not to eat

³ Psa. viii. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet.

Gen. ii. 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

⁴ Gen. i. 26. And God said, Let us make man in our image, after our likeness.

Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

⁵ Rom. ii. 14, 15. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another.

⁶ Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. iii. 6, 17.

of the tree of the knowledge of good and evil;⁷ which while they kept they were happy in their communion with God,⁸ and had dominion over the creatures.⁹

CHAPTER V.

OF PROVIDENCE.

God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least,¹ by his most wise and holy

⁷ Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

⁸ Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.

Gen. iii. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9. And the Lord God called unto Adam, and said unto him, Where *art* thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

⁹ Gen. i. 28. And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Ps. viii. 6-8.

¹ Neh. ix. 6. Thou, *even* thou *art* Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas,

providence,² according to his infallible foreknowledge,³ and the free and immutable counsel of his own will,⁴ to the praise of the glory of his wisdom, power, justice, goodness and mercy.⁵

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly,⁶ yet, by the same providence, he

and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

Heb. i. 3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power,——.

Psa. cxxxv. 6. Whatsoever the Lord pleased. *that* did he in heaven, and in earth, in the seas, and all deep places.

Matt. x. 29, 30, 31. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.

Acts xvii. 25, 28; Matt. vi. 26, 30; Job chapters xxxviii to xli.

² Prov. xv. 3. The eyes of the Lord *are* in every place, beholding the evil and the good. 2 Chron. xvi. 9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of *them* whose heart is perfect toward him. Psa. cxlv. 17; civ. 24.

³ Acts xv. 18. Known unto God are all his works from the beginning of ~~the~~ world.

⁴ Eph. i. 11.—Who worketh all things after the counsel of his own will. Psa. xxxiii. 11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

⁵ Eph. iii. 10. To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God. Rom. ix. 17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Psa. cxlv.

⁶ Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

See under figures 3 and 4 above.

ordereth them to fall out according to the nature of second causes, either necessarily,⁷ freely, or contingently.⁸

III. God, in his ordinary providence, maketh use of means,⁹ yet is free to work

⁷ Gen. viii. 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Jer. xxxi. 35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts *is* his name.

⁸ Ex. xxi. 13. If a man lie not in wait, but God deliver *him* into his hand, then I will appoint thee a place whither he shall flee.

Gen. i. 19. And Joseph said unto them, Fear not: for *am* I in the place of God?

20. But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

1 Kings xxii. 34. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. Isa. x. 6, 7. I will send him against an hypocritical nation; and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down.—Howbeit, he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy, and cut off nations not a few.

⁹ Acts xxvii. 24, 31. Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.—Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

44. And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

Isa. lv. 10, 11. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

without,¹⁰ above,¹¹ and against them, at his pleasure.¹²

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall,¹³ and all other sins of angels and men,¹⁴ and that not by a bare permission, but such as

¹⁰ Hos. i. 7. But I will have mercy upon the house of Judah, and I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

¹¹ Rom. iv. 19, 20, 21. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that what he had promised, he was able also to perform.

¹² 2 Kings vi. 6. And the man of God said, Where fell it? and he showed him the place. And he cut down a stick, and cast it in thither, and the iron did swim. Dan. iii. 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

¹³ This statement is sustained by the doctrines of God's decrees and providence. See Citations under Chapter III and Chapter V, Sections I, II, III.

¹⁴ Rom. xi. 32, 33. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 2 Sam. xxiv. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

Acts iv. 27, 28. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

See Citations under Chapter III and Chapter V, Sections I, II, III.

hath joined with it a most wise and powerful bounding,¹⁵ and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;¹⁶ yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin.¹⁷

¹⁵ 2 Kings xix. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.

Isa. x. 5. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7. Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

12. Wherefore it shall come to pass, *that*, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

15. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if it were no wood.

¹⁶ Gen. i. 20. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

See under figure 15 above.

¹⁷ 1 John ii. 16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Psal. i. 21. These *things* hast thou done, and I kept silence: thou thoughtest that I was altogether *such an one* as thyself; but I will reprove thee, and set *them* in order before thine eyes. James i. 13, 14. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed.

V. The most wise, righteous and gracious God, doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled;¹⁸ and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.¹⁹

¹⁸ Deut. viii. 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

2 Chron. xxxii. 25, 26, 31. But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.—Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

¹⁹ 2 Cor. xii. 7, 8, 9. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Psal. lxxiii.; Psal. lxxvii. 1-12; Mark xiv. 66-72; John xxi. 15, 16, 17.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden;²⁰ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;²¹ but sometimes also withdraweth the gifts which they had;²² and exposeth them to such objects as their corruption makes occasion of sin;²³ and withal,

²⁰ Rom. i. 24, 26, 28. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves;—For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature:—And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Rom. xi. 7, 8. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded, (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

2 Thess. ii. 11. And for this cause God shall send them strong delusion, that they should believe a lie:

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

²¹ Deut. xxix. 4. Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Mark iv. 11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

²² Matt. xiii. 12. But whosoever hath not, from him shall be taken away even that he hath. Matt. xxv. 29.

²³ 2 Kings viii. 12, 13. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay

giveth them over to their own lusts, the temptations of the world, and the power of Satan;²⁴ whereby it cometh to pass that they harden themselves, even under those means which God useth for the softening of others.²⁵

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.²⁶

with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, *is* thy servant a dog that he should do this great thing? And Elisha answered, The Lord hath showed me that thou *shalt be king over Syria.*

²⁴ Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsels. 2 Thess. ii. 10, 11, 12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth; that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

²⁵ Ex. viij. 15, 32. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said:—and Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. ii. 15, 16. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one *we are* the savour of death unto death; and to the other, the savour of life unto life. Isa. viii. 14; Ex. vii. 3; 1 Pet. ii. 7, 8; Isa. vi. 9, 10; Acts xxviii. 26, 27.

²⁶ Amos ix. 8, 9. Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. Rom. viii. 28. And we

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.¹ This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.²

II. By this sin they fell from their original righteousness and communion with God,³

know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.

¹ Gen iii. 13. And the woman said, The serpent beguiled me, and I did eat. 2 Cor. xi. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Gen. iii. 1-14.

² Rom. v. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

³ Gen. iii. 7, 8. And the eyes of them both were opened, and they knew that they *were* naked: and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.

and so became dead in sin,⁴ and wholly defiled in all the faculties and parts of soul and body.⁵

III. They being the root of all mankind, the guilt of this sin was imputed,⁶ and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.⁷

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly in-

⁴ Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

⁵ Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart, was only evil continually. Jer. xvii. 9. The heart *is* deceitful above all *things*, and desperately wicked; who can know it? Rom. iii. 10-19.

Rom. viii. 6-8; Ps. lviii. 1-5.

⁶ Acts xvii. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Compare Gen. ii. 16, 17, with Rom. v. 12, 15-19; 1 Cor. xv. 21, 22, 45, 49.

⁷ Ps. li. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me. Gen. v. 3. And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image: and called his name Seth,

John iii. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Rom. iii. 10-18.

clined to all evil,⁸ do proceed all actual transgressions.⁹

V. This corruption of nature, during this life, doth remain in those that are regenerated:¹⁰ and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.¹¹

⁸ Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

John iii. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Rom. vii. 18. For I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me, but *how* to perform that which is good I find not.

Gen. viii. 21. And the Lord said, The imagination of man's heart is evil from his youth. Rom. iii. 10, 11, 12. As it is written. There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one.

⁹ James i. 14, 15. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

¹⁰ Rom. vii. 14, 17, 18, 23. For we know that the law is spiritual; but I am carnal, sold under sin.—Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not.—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. James iii. 2. For in many things we offend all. 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

Prov. xx. 9. Who can say, I have made my heart clean, I am pure from sin?

¹¹ Rom. vii. 5, 7, 8, 25. For when we were in the flesh the motions of sin, which were by the law, did work in

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner,¹² whereby he is bound over to the wrath of God,¹³ and curse of the law,¹⁴ and so made subject to death,¹⁵ with all miseries spiritual, temporal, and eternal.¹⁶

our members to bring forth fruit unto death.—What shall we say then? *Is the law sin?* God forbid. Nay I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.—So then with the mind I myself serve the law of God; but with the flesh the law of sin.

¹² Rom. iii. 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Rom. ii. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another.

1 John iii. 4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

¹³ Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Rom. v. 12.

¹⁴ Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

¹⁵ Rom. vi. 23. For the wages of sin is death.

Gen. ii. 17.

¹⁶ Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Rom. i. 21-28; Lev. xxvi. 14 ff; Deut. xxviii. 15 ff.

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.¹

II. The first covenant made with man was a covenant of works,² wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.³

III. Man, by his fall, having made himself incapable of life by that covenant, the

¹ See General Note, p. 9.

² Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gal. iii. 10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Hosea vi. 7. But they like Adam have transgressed the covenant: there have they dealt treacherously against me. R. V.

Rom. v. 12, 19; 1 Cor. xv. 22, 47.

³ Compare Gen. ii. 16, 17, with Rom. v. 12-14; Rom. x. 5; Luke x. 25-28; and with the covenants made with Noah and Abraham.

Lord was pleased to make a second, commonly called the covenant of grace:⁴ wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved,⁵ and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.⁶

⁴ Matt. xxvi. 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

Gal. iii. 21. For if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Isa. xlii. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruisse thy head, and thou shalt bruisse his heel.

Heb. x. 5-10.

⁵ John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

Acts xvi 30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

⁶ John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

John vi. 37, 44. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—No man can come to me, except the Father,

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

V. This covenant was differently administered in the time of the law, and in the time of the gospel:⁷ under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,⁸ which were for that time sufficient

which hath sent me, draw him; and I will raise him up at the last day.

Ezek. xxxvi. 26, 27. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do *them*.

⁷ Heb. i. 1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

2 Cor. iii. 6, 7, 8, 9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

⁸ Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had*, yet being uncircumcised; that he might be the father of them

and efficacious, through the operation of the Spirit to instruct and build up the elect in faith, in the promised Messiah,⁹ by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.¹⁰

VI. Under the gospel, when Christ the substance, was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper;¹¹ which, though fewer in

that believe, though they be not circumcised; that righteousness might be imputed unto them also.

Hebrews, Chapters viii, ix, x.

⁹ Heb. xi. 13. These all died in faith, not having received the promises: but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. John viii. 56. Your father Abraham rejoiced to see my day; and he saw *it* and was glad.

Gal. iii. 6. Even as Abraham believed God, and it was accounted to him for righteousness.

7. Know ye therefore that they which are of faith, the same are the children of Abraham.

8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

¹⁰ Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Rom. iii. 30. Seeing *it* is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Gal. iii. 8, 9, 14.

¹¹ Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. 1 Cor. xi. 23, 24, 25. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread: and, when he had given thanks, he brake *it* and said, Take, eat; this is my body, which is broken for you: This do in remembrance of me. After

number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,¹² to all nations, both Jews and Gentiles;¹³ and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.¹⁴

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the mediator between God

the same manner, also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

¹² Heb. viii. 6-13; 2 Cor. iii. 9-11.

¹³ Eph. ii. 15-19. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

See under figure 11 above.

¹⁴ Gal. iii. 17. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

See Context and Citations under figure 10, above.

and man,¹ the prophet,² priest,³ and king;⁴ the head and saviour of his church,⁵ the heir of all things,⁶ and judge of the world;⁷

¹ Isa. xlii. 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. 1 Pet. i. 19, 20.—But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Tim. ii. 5. For *there* is one God, and one mediator between God and men, the man Christ Jesus. John iii. 16.

² Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you. Deut. xviii. 15.

³ Heb. v. 5, 6. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another *place*. Thou art a priest for ever, after the order of Melchisedec.

⁴ Psa. ii. 6. Yet have I set my king upon my holy hill of Zion. Luke i. 33. And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.

Isa. ix. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

7. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

⁵ Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.

⁶ Heb. i. 2. [God] hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things.

⁷ Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained: *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done in his* body, according to that he hath done, whether *it be* good or bad.

unto whom he did, from all eternity, give a people to be his seed,⁸ and to be by him in time redeemed, called, justified, sanctified and glorified.⁹

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,¹⁰ with all the essen-

⁸ John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out—

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Isa. liii. 10. Yet it pleased the Lord to bruise him; he hath put *him* to grief; when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

⁹ 1 Tim. ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus;

6. Who gave himself a ransom for all to be testified in due time.

Mark x. 45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Rom. viii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

¹⁰ John i. 1. 14. In the beginning was the Word, and the Word was with God, and the Word was God.—

And the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

tial properties and common infirmities thereof; yet without sin:¹¹ being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.¹² So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.¹³ Which person is very God and very

1 John v. 20. And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

¹¹ Heb. ii. 17. Wherefore in all things it behooved him to be made like unto *his* brethren; that he might be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people.

Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we* are, *yet* without sin.

¹² Luke i. 27, 31, 35. To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary.—And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

Gal. iv. 4. See under figure 10 above.

¹³ Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily.

Rom. ix. 5. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

See under figure 12 above.

man, yet one Christ, the only mediator between God and man.¹⁴

III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;¹⁵ having in him all the treasures of wisdom and knowledge,¹⁶ in whom it pleased the Father that all fulness should dwell:¹⁷ to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator and surety.¹⁸ Which office he took

¹⁴ Rom. i. 3, 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh: and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

¹⁵ Luke iv. 18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. To preach the acceptable year of the Lord.—

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

Acts. x. 38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

¹⁶ Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge.

¹⁷ Col. i. 19. For it pleased *the Father*, that in him should all fulness dwell.

¹⁸ Heb. vii. 26. For such an high-priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Luke iv. 18-21.

not unto himself, but was thereunto called by his Father;¹⁹ who put all power and judgment into his hand, and gave him commandment to execute the same.²⁰

IV. This office the Lord Jesus did most willingly undertake,²¹ which, that he might discharge, he was made under the law,²² and did perfectly fulfill it;²³ endured most grievous torments immediately in his soul,²⁴ and

¹⁹ Heb. v. 4. And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.

5. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

²⁰ John v. 22, 27. For the Father judgeth no man: but hath committed all judgment unto the Son;—And hath given him authority to execute judgment also, because he is the Son of man.

Matt. xxviii. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

²¹ Psal. xl. 7, 8. Then said I, Lo, I come: in the volume of the book *it is* written of me. I delight to do thy will, O my God; yea, thy law *is* within my heart.

Phil. ii. 5. Let this mind be in you, which was also in Christ Jesus:

6. Who, being in the form of God, thought it not robbery to be equal with God:

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

²² Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

²³ Matt. iii. 15. Thus it becometh us to fulfil all righteousness.

John xvii. 4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

²⁴ Matt. xxvi. 37, 38. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death.

most painful sufferings in his body;²⁵ was crucified and died;²⁶ was buried, and remained under the power of death, yet saw no corruption.²⁷ On the third day he arose from the dead,²⁸ with the same body in which he suffered;²⁹ with which also he ascended into heaven, and there sitteth at the right hand of his Father,³⁰ making interces-

Luke xxii. 44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, my God, why hast thou forsaken me?

²⁵ Matt. xxvi; xxvii.

²⁶ Phil. ii. 8. He humbled himself and became obedient unto death, even the death of the cross.

²⁷ Acts ii. 24, 27. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.—Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Acts xiii. 37. But he, whom God raised again, saw no corruption.

²⁸ 1 Cor. xv. 4. That he was buried, and that he rose again the third day, according to the Scriptures.

²⁹ John xx. 25, 27. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

³⁰ Luke xxiv. 50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts i. 9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts ii. 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

sion;³¹ and shall return to judge men and angels, at the end of the world.³²

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;³³ and purchased not only recon-

34. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand.

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

³¹ Rom. viii. 34. Who is even at the right hand of God, who also maketh intercession for us.

Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

³² Acts x. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Matt. xiii. 40-42. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

Matt. xvi. 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

2 Tim. iv. 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

³³ Rom. v. 19. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot

ciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.³⁴

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning

to God, purge your conscience from dead works to serve the living God?

Rom. iii. 25, 26. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified.

Eph. v. 2.

³⁴ Eph. i. 11, 14. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.—Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

John xvii. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Rom. v. 10. For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life.

11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Heb. ix. 12, 15.

of the world, being yesterday and to-day the same and for ever.³⁵

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;³⁶ yet by reason of the unity of the person, that which is proper to one nature, is sometimes, in Scripture, attributed to the person denominated by the other nature.³⁷

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the

³⁵ Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Rev. xiii. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Heb. xiii. 8. Jesus Christ, the same yesterday, to-day, and for ever.

See citations under Chap. vii., Sect. v., figures 9 and 10.

³⁶ 1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

John x. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

³⁷ Acts xx. 28. Feed the church of God, which he hath purchased with his own blood.

John iii. 13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man, which is in heaven.

1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us.

same;³⁸ making intercession for them,³⁹ and revealing unto them, in and by the word, the mysteries of salvation;⁴⁰ effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit;⁴¹ overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.⁴²

³⁸ John vi. 37, 39. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.—And this is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.

³⁹ 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Rom. viii. 34. *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

⁴⁰ John xv. 15. For all things that I have heard of my Father, I have made known unto you.

John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Gal. i. 11. But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

Eph. i. 7-9.

⁴¹ Rom. viii. 9, 14. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.—For as many as are led by the Spirit of God, they are the sons of God.

Titus iii. 4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Rom. xv. 18, 19; John xvii. 17.

⁴² Psal. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

CHAPTER IX.

OF FREE WILL.

God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil.¹

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;² but yet mutably, so that he might fall from it.³

1 Cor. xv. 25, 26. For he must reign till he hath put all enemies under his feet. The last enemy *that* shall be destroyed is death.

Mal. iv. 2, 3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the Lord of hosts.

Col. ii. 15. *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

¹ Deut. xxx. 19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

James i. 14. But every man is tempted when he is drawn away of his own lust, and enticed.

John v. 40.

² Gen. i. 26. And God said, Let us make man in our image, after our likeness. See under figure 1 above.

³ Gen. ii. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;⁴ so as a natural man being altogether averse from that good,⁵ and dead in sin,⁶ is not able, by his own strength, to convert himself, or to prepare himself thereunto.⁷

eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

⁴ Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

Rom. viii. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.

John xv. 5. For without me ye can do nothing.

⁵ Rom. iii. 10, 12. As it is written, There is none righteous, no, not one:—they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom. viii. 7.

⁶ Eph. ii. 1, 5. And you *hath he quickened*, who were dead in trespasses and sins;—even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved).

Col. ii. 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

⁷ John vi. 44, 65. No man can come to me, except the Father, which hath sent me, draw him:—and he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

Rom. viii. 8. So then they that are in the flesh cannot please God.

Eph. ii. 2-5; Tit. iii. 3-5.

IV. When God converteth a sinner, and translateth him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enableth him freely to will and to do that which is spiritually good;⁸ yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.⁹

V. The will of man is made perfectly and immutably free to good alone, in the state of glory¹⁰ only.¹¹

⁸ Col. i. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

John viii. 34, 36. Jesus answered them, Verily, verily, I say unto you. Whosoever committeth sin is the servant of sin.—If the Son therefore shall make you free, ye shall be free indeed.

Phil. ii. 13. For it is God which worketh in you both to will and to do of his good pleasure.

Rom. vi. 18, 22. Being then made free from sin, ye became the servants of righteousness.—But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

⁹ Gal. v. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

Rom. vii. 15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. See context.

¹⁰ 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. xxii. 3. And his servants shall serve him.

4. And they shall see his face; and his name *shall be* in their foreheads.

¹¹ 2 Chron. vi. 36. If they sin against thee, (for *there is* no man which sinneth not).

CHAPTER X.

OF EFFECTUAL CALLING.

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;¹ enlightening their minds, spiritually

1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John ii. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3. And hereby we do know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6. He that saith he abideth in him ought himself also so to walk, even as he walked.

Ps. xvii. 15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

¹ Rom. xi. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified.

2 Thess. ii. 13. 14. God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

and savingly, to understand the things of God,² taking away their heart of stone, and giving unto them an heart of flesh;³ renewing their wills, and by his almighty power determining them to that which is good;⁴ and effectually drawing them to Jesus

Rom. viii. 2. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.

2 Tim. i. 9, 10. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

² Acts xxvi. 18. To open their eyes *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

1 Cor. ii. 10, 12. But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.—Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

³ Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

⁴ Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you.

Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure.

Phil. iv. 13. I can do all things through Christ which strengtheneth me.

Deut. xxx. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

Christ;⁵ yet so as they come most freely, being made willing by his grace.⁶

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man,⁷ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,⁸ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.⁹

⁵ John vi. 44, 45. No man can come to me, except the Father, which hath sent me, draw him.—Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

⁶ John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. See under figure 5 above.

⁷ 2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Rom. ix. 11. For *the children being* not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

Eph. ii. 4, 5, 8, 9.

⁸ 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

Eph. ii. 5. Even when we were dead in sin, hath quickened us together with Christ; (by grace ye are saved).

⁹ John vi. 37. All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out.

Ezek. xxxvi. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.¹⁰

IV. Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved:¹¹ much less

John v. 25. Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

¹⁰ Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

¹¹ Matt. xxii. 14. For many are called but few *are* chosen.

Matt. xiii. 20, 24. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

John vi. 64, 65, 66. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him.

John viii. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

Heb. vi. 4-6.

can men, not professing the Christian religion, be saved in any other way whatsoever,¹² be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.¹³

CHAPTER XI.

OF JUSTIFICATION.

THOSE whom God effectually calleth, he also freely justifieth;¹⁴ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing

¹² Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

¹³ 2 John 9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11. For he that biddeth him God speed is partaker of his evil deeds.

Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

¹⁴ Rom. viii. 30. Whom he called, them he also justified.

Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,¹⁵ they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.¹⁶

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone in-

¹⁵ Rom. iv. 5-8. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, *saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Tit. iii. 5, 7. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;—that, being justified by his grace, we should be made heirs, according to the hope of eternal life.

Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Jer. xxiii. 6; Rom. iii. 22, 24, 25, 27, 28; 1 Cor. i. 30, 31; Rom. v. 17-19.

¹⁶ Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

Acts xiii. 38, 39.

strument of justification;¹⁷ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.¹⁸

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to His Father's justice in their behalf.¹⁹ Yet in as much as

¹⁷ John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom. v. 1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

¹⁸ Jam. ii. 17, 22, 26. Even so faith, if it hath not works, is dead, being alone.—Seest thou how faith wrought with his works, and by works was faith made perfect?—For as the body without the spirit is dead, so faith without works is dead also.

Gal. v. 6. For in Jesus Christ neither circumcision avail-eth any thing, nor uncircumcision; but faith which worketh by love.

¹⁹ Rom. v. 8-10, 19. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us; much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

1 Cor. xv. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.

2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 Pet. ii. 24. Who his own self bare our sins in his own body on the tree.

1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

he was given by the Father for them,²⁰ and his obedience and satisfaction accepted in their stead,²¹ and both freely, not for any thing in them, their justification is only of free grace;²² that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.²³

IV. God did, from all eternity, decree to justify all the elect;²⁴ and Christ did in the

Heb. x. 10, 14. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.—For by one offering he hath perfected for ever them that are sanctified.

Isa. liii.

²⁰ Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

²¹ 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Isa. liii. 6. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

²² Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

Rom. vi. 23. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Eph. ii. 6-9.

²³ Rom. iii. 26. To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

Eph. ii. 7. That in the ages to come he might show the exceeding riches of his grace in *his* kindness towards us through Christ Jesus.

²⁴ 1 Pet. 1, 2, 19, 20. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—

fulness of time, die for their sins, and rise again for their justification:²⁵ nevertheless they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.²⁶

V. God doth continue to forgive the sins of those that are justified:²⁷ and although they can never fall from the state of justifi-

But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

Rom. viii. 30.

²⁵ Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time.

Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

²⁶ John iii. 5, 18, 36. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.

Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Titus iii. 4-7.

²⁷ Matt. vi. 12. And forgive us our debts, as we forgive our debtors.

1 John i. 9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

cation,²⁸ yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.²⁹

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.³⁰

²⁸ Luke xxii. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified.

Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

²⁹ Psa. lxxxix. 31-33. If they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes: nevertheless, my lovingkindness will I not utterly take from him nor suffer my faithfulness to fail.

Psa. xxxii. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

Matt. xxvi. 75. And Peter remembered the word of Jesus—and he went out, and wept bitterly.

Psa. ii. 7-12; 1 Cor. xi. 30, 32.

³⁰ Heb. xi. 13. These all died in faith not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

John viii. 56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

CHAPTER XII.

OF ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption:¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God;² have his name put upon them;³ receive the Spirit of adoption;⁴ have

Gal. iii. 6. Even as Abraham believed God, and it was accounted to him for righteousness.

7. Know ye therefore that they which are of faith, the same are the children of Abraham.

8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Rom. iii. 30. Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Gal. iii. 8, 9, 14.

¹ Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Gal. iv. 4, 5. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

² John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ.

³ Rev. iii. 12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God; and *I will write upon him* my new name.

⁴ Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, *Abba, Father*.

access to the throne of grace with boldness;⁵ are enabled to cry, Abba, Father;⁶ are pitied,⁷ protected,⁸ provided for⁹ and chastened by him as by a father;¹⁰ yet never cast off,¹¹ but sealed to the day of redemption,¹² and inherit the promises,¹³ as heirs of everlasting salvation.¹⁴

⁵ Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him.

Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Rom. v. 2.

⁶ Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

⁷ Psa. ciii. 13. Like as a father pitieth *his* children, so the Lord pitieth them that fear him.

⁸ Prov. xiv. 26. In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

Ps. xxvii. 1. The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid?

2. When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident.

⁹ Matt. vi. 30, 32. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall* he not much more *clothe* you, O ye of little faith?—For your heavenly Father knoweth that ye have need of all these things.

1 Pet. v. 7. Casting all your care upon him; for he careth for you.

¹⁰ Heb. xii. 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

¹¹ Lam. iii. 31. For the Lord will not cast off for ever.

Heb. xiii. 5. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

¹² Eph. iv. 30. Whereby ye are sealed unto the day of redemption.

¹³ Heb. vi. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

¹⁴ 1 Pet. i. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

CHAPTER XIII.

OF SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his word and Spirit dwelling in them;¹ the dominion of the whole body of sin is destroyed,² and the several lusts thereof are more and more weakened and mortified,³ and they more and

Heb. i. 14. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?

¹ Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Rom. vi. 5, 6. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

John xvii. 17. Sanctify them through thy truth: thy word is truth.

Eph. v. 26. That he might sanctify and cleanse it with the washing of water by the word.

2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

² Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

³ Rom. viii. 13. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

more quickened and strengthened, in all saving graces,⁴ to the practice of true holiness, without which no man shall see the Lord.⁵

II. This sanctification is throughout in the whole man,⁶ yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.⁷

Gal. v. 24. And they that are Christ's have crucified the flesh, with the affections and lusts.

Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

⁴ Col. i. 11. Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness.

2 Pet. iii. 13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Eph. iii. 16-19.

⁵ 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Heb. xii. 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

⁶ 1 Thess. v. 23. And the very God of peace sanctify you wholly: and *I pray* God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

⁷ 1 John i. 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

Phil. iii. 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

Rom. vii. 18, 23.

III. In which war, although the remaining corruption for a time may much prevail,⁸ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome:⁹ and so the saints grow in grace,¹⁰ perfecting holiness in the fear of God.¹¹

CHAPTER XIV.

OF SAVING FAITH.

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts;¹ and is ordinarily wrought by

⁸ Rom. vii. 23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

⁹ Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law but under grace.

¹ John v. 4. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith.

Eph. iv. 16. From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

¹⁰ 2 Pet. iii. 18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.

² Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

¹¹ 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

¹ 1 Cor. xii. 3. No man can say that Jesus is the Lord, but by the Holy Ghost.

Eph. ii. 8. For by grace are ye saved through faith: and that not of yourselves: *it is* the gift of God.

Heb. xii. 2.

the ministry of the word:² by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.³

II. By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein;⁴ and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justifica-

² Rom. x. 14, 17. How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?—So, then, faith *cometh* by hearing, and hearing by the word of God.

³ 1 Pet. ii. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby.

Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Matt. xxviii. 19; 1 Cor. xi. 23-29; 2 Cor. xii. 8-10.

⁴ 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe.

1 John v. 10. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

Acts xxiv. 14. Believing all things which are written in the law and in the prophets.

tion, sanctification, and eternal life, by virtue of the covenant of grace.

III. This faith is different in degrees, weak or strong;⁵ may be often and many ways assailed and weakened, but gets the victory;⁶ growing up in many to the attainment of a full assurance through Christ,⁷ who is both the author and finisher of our faith.⁸

⁵ Matt. vi. 30. *Shall he not much more clothe you, O ye of little faith?*

Matt. viii. 10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Rom. iv. 19, 20. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

⁶ Luke xxii. 31, 32. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

1 Cor. x. 13. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

⁷ Heb. vi. 11, 12. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.

Heb. x. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

2 Tim. i. 12. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

⁸ Heb. xii. 2. Looking unto Jesus, the author and finisher of *our* faith.

CHAPTER XV.

OF REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace,¹ the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.²

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,³ purposing and en-

¹ Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

² Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Mark i. 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

³ Ezek. xviii. 30, 31. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

Psa. li. 4. Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.

deavouring to walk with him, in all the ways of his commandments.⁴

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,⁵ which is the act of God's free grace in Christ;⁶ yet is it of such necessity to all sinners, that none may expect pardon without it.⁷

Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus*: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

2 Cor. vii. 11. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

⁴ Psa. cxix. 59, 106. I thought on my ways and turned my feet unto thy testimonies.—I have sworn and I will perform *it*, that I will keep thy righteous judgments.

John xiv. 23. Jesus answered and said unto him, If a man love me, he will keep my words.

⁵ Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Acts v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

⁶ Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

⁷ Luke xiii. 3, 5. I tell you nay; but, except ye repent, ye shall all likewise perish.

Acts xvii. 30.

IV. As there is no sin so small but it deserves damnation;⁸ so there is no sin so great, that it can bring damnation upon those who truly repent.⁹

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly.¹⁰

VI. As every man is bound to make private confession of his sins to God, praying for the

⁸ Rom. vi. 23. For the wages of sin *is* death.

Matt. xii. 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

⁹ Isa. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus.

Isa. i. 18. Come now, and let us reason together. saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

¹⁰ Psa. xix. 13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Luke xix. 8. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

1 Tim. i. 13, 15. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief.—This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief.

Dan. ix.; Neh. ix.

pardon thereof,¹¹ upon which, and the forsaking of them, he shall find mercy:¹² so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;¹³ who are thereupon to be reconciled to him, and in love to receive him.¹⁴

¹¹ Psa. xxxii. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Psa. li. 4, 5, 7, 9, 14.

¹² Prov. xxviii. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

1 John i. 9. If we confess our sins, he is faithful and just to forgive us our sins.

¹³ James v. 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Luke xvii. 3, 4. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Josh. vii. 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

Psa. li.

¹⁴ 2 Cor. ii. 7. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8. Wherefore I beseech you that ye would confirm *your* love toward him.

Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of Christ.

CHAPTER XVI.

OF GOOD WORKS.

Good works are only such as God hath commanded in his holy word,¹ and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.²

II. These good works, done in obedience to God's commandments, are the fruits and evi-

¹ Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Ps. cxix. 9. Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

Luke x. 25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is writen in the law? how readeest thou?

2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

² Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

Isa. xxix. 13. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men.

John xvi. 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service.

1 Sam. xv. 22, 23.

Col. ii. 20-23.

dences of a true and lively faith:³ and by them believers manifest their thankfulness,⁴ strengthen their assurance,⁵ edify their brethren,⁶ adorn the profession of the gospel,⁷ stop the mouths of the adversaries,⁸ and glorify God,⁹ whose workmanship they are,

³ James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.—Seest thou how faith wrought with his works, and by works was faith made perfect?

⁴ Psa. cxvi. 12, 13. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.

Col. iii. 17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

1 Chron. xxix. 6-9.

⁵ 1 John ii. 3, 5. And hereby we do know that we know him, if we keep his commandments.—But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

2 Pet. i. 5-10.

⁶ 2 Cor. ix. 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

⁷ Tit. ii. 5. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

1 Tim. vi. 1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

Tit. ii. 9-12.

⁸ 1 Pet. ii. 15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

⁹ 1 Pet. ii. 12. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by *your* good works which they shall behold, glorify God in the day of visitation.

created in Christ Jesus thereunto,¹⁰ that, having their fruit unto holiness, they may have the end, eternal life.¹¹

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.¹² And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure;¹³ yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the

Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

John xv. 8. Herein is my Father glorified that ye bear much fruit.

¹⁰ Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

¹¹ Rom. vi. 22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

¹² John xv. 5, 6. I am the vine, ye *are* the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire.

Ezek. xxxvi. 26, 27.

¹³ Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure.

Phil. iv. 13. I can do all things through Christ which strengtheneth me.

2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God.

Spirit; but they ought to be diligent in stirring up the grace of God that is in them.¹⁴

IV. They, who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much, which in duty they are bound to do.¹⁵

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former

¹⁴ Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Heb. vi. 11, 12. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.

Isa. lxiv. 7. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

2 Pet. i. 3, 5, 10, 11; 2 Tim. i. 6; Jude 20, 21.

¹⁵ Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

sins:¹⁶ but when we have done all we can, we have done but our duty, and are unprofitable servants;¹⁷ and because, as they are good, they proceed from his Spirit;¹⁸ and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.¹⁹

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him,²⁰ not

¹⁶ Rom. iii. 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Rom. iv. 2, 4, 6. For if Abraham were justified by works, he hath *whereof* to glory, but not before God. Now to him that worketh, is the reward not reckoned of grace, but of debt.—Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast.

Titus iii. 5-7; Rom. viii. 18.

¹⁷ See citations under 15 above.

¹⁸ Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

¹⁹ Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Psa. cxlii. 2. And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

Psa. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

Gal. v. 17; Rom. vii. 15, 18.

²⁰ Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

as though they were in this life wholly unblamable and unreprouable in God's sight;²¹ but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.²²

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;²³ yet because they proceed not from a heart purified

Gen. iv. 4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering.

Heb. xi. 4.

²¹ 1 Cor. iv. 3. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

Psa. cxliii. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

²² 2 Cor. vii. 12. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

Heb. vi. 10. For God *is* not unrighteous, to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

²³ 2 Kings x. 30, 31. And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the *fourth* generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin.

Phil. i. 15, 16, 18. Some indeed preach Christ even of envy and strife, and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.—What then? notwithstanding, every way,

by faith;²⁴ nor are done in a right manner, according to the word;²⁵ nor to a right end, the glory of God;²⁶ they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.²⁷ And yet their

whether in pretence, or in truth, Christ is preached and I therein do rejoyce.

²⁴ Heb. xi. 4, 6. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh.—But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Gen. iv. 3-5.

²⁵ 1 Cor. xiii. 3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Isa. i. 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

²⁶ Matt. vi. 2, 5, 16. Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.—And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.—Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Rom. xiv. 23. For whatsoever *is* not of faith is sin.

²⁷ Tit. i. 15. Unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

Prov. xv. 8. The sacrifice of the wicked *is* an abomination to the Lord; but the prayer of the upright *is* his delight.

Prov. xxviii. 9. He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

neglect of them is more sinful, and displeasing unto God²⁸

CHAPTER XVII.

OF THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall

²⁸ Matt. xxv. 24. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27. Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give *it* unto him which hath ten talents.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

Matt. xxiii. 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved.¹

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;² upon the efficacy of the merit and intercession of Jesus Christ;³ the

¹ Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

John x. 28, 29. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father which gave *them* me is greater than all: and no man is able to pluck *them* out of my Father's hand.

Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

1 John iii. 9; 1 Pet. i. 5, 9.

² 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Jer. xxxi. 3. The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.

Eph. i. 4. He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

John xiii. 1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Rom. viii. 35-39.

³ Heb. x. 10, 14. By the which will we are sanctified through the offering of the body of Jesus Christ once for

abiding of the Spirit and of the seed of God within them;⁴ and the nature of the covenant of grace;⁵ from all which ariseth also the certainty and infallibility thereof.⁶

all.—For by one offering he hath perfected for ever them that are sanctified.

John xvii. 11, 24. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.—Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb. ix. 12-15; Rom. viii. 32-39; Luke xxi. 32.

⁴ John xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

⁵ Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Heb. viii. 10-12.

⁶ 2 Thess. iii. 3. But the Lord is faithful, who shall establish you, and keep *you* from evil.

1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest, that they were not all of us.

John x. 28. They shall never perish.

1 Thess. v. 23, 24; Heb. vi. 17-20.

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein:⁷ whereby they incur God's displeasure,⁸ and grieve his Holy Spirit;⁹ come to be deprived of some measure of their graces and comforts;¹⁰ have their hearts hardened,¹¹ and their consciences

⁷ Matt. xxvi. 70, 72, 74. But he denied before *them* all, saying, I know not what thou sayest.—And again he denied with an oath, I do not know the man.—Then began he to curse and to swear, *saying*, I know not the man.

2 Sam. xii. 9, 13. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.—And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

⁸ Isa. lxiv. 7, 9. For thou hast hid thy face from us, and hast consumed us, because of our iniquities.—Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

2 Sam. xi. 27. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

⁹ Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

¹⁰ Ps. li. 8, 10, 12. Make me to hear joy and gladness: *that* the bones *which* thou hast broken may rejoice.—Create in me a clean heart, O God; and renew a right spirit within me.—Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

Rev. ii. 4. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

¹¹ Mark vi. 52. For they considered not *the miracle* of the loaves; for their heart was hardened. *cation, and as in* the day of temptation in the wilderness.

Psa. xcv. 8. Harden not your heart, as in the provo-

wounded;¹² hurt and scandalize others,¹³ and bring temporal judgments upon themselves.¹⁴

CHAPTER XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation;¹ which hope of theirs shall perish:²

¹² Psa. xxxii. 3, 4. When I kept silence, my bones waxed old, through my roaring all the day long: for day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.

Psa. li. 8. Make me to hear joy and gladness; that the bones *which* thou hast broken may rejoice.

¹³ 2 Sam. xii. 14. Howbeit, because *by* this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee, shall surely die.

Ezek. xvi. 54. That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

¹⁴ 2 Sam. xii. 10. Now therefore the sword shall never depart from thine house; because thou hast despised me; and hast taken the wife of Uriah the Hittite to be thy wife.

Psa. lxxxix. 31, 32. If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.

1 Cor. xi. 32. But when we are judged we are chastened of the Lord, that we should not be condemned with the world.

¹ Deut. xxix. 19. I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst.

John viii. 41. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

² Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in

yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,³ and may rejoice in the hope of the glory of God: which hope shall never make them ashamed.⁴

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith,⁵ founded upon the divine truth of the promises of salvation,⁶ the in-

thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

³ 2 Tim. i. 12. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

1 John ii. 3. And hereby we do know that we know him, if we keep his commandments.

1 John v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

1 John iii. 14, 18, 19, 21, 24.

⁴ Rom. v. 2, 5. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. See citations under 3 above.

⁵ Heb. vi. 11, 12. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.—That ye be not slothful, but followers of them who through faith and patience inherit the promises. See under figures 3 and 4 above.

⁶ Heb. vi. 17, 18. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie,

ward evidence of those graces unto which these promises are made,⁷ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God;⁸ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.⁹

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker

we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

2 Pet. i. 4, 5. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge.

⁷ 2 Pet. i. 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1 John iii. 14. We know that we have passed from death unto life, because we love the brethren.

⁸ Rom. viii. 15, 16. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

⁹ Eph. i. 13, 14. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

2 Cor. i. 21, 22. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

¹⁰ Isa. i. 10. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in*

of it:¹⁰ yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.¹¹ And therefore it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.¹²

IV. True believers may have the assurance of their salvation divers ways shaken, dimin-

darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.

1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Psa. lxxiii., lxxvii., lxxviii.

¹¹ 1 Cor. ii. 12. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Psa. lxxvii. 10-20; Psa. lxxiii.

See citations under Section II. above.

¹² 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

Rom. vi. 1, 2. What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

Tit. ii. 11, 12, 14. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Who gave himself for us, that he might redeem us from all iniquity,

ished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light:¹³ yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,¹⁴ and by the which, in the mean time, they are supported from utter despair.¹⁵

and purify unto himself a peculiar people, zealous of good works.

¹³ Psal. li. 8, 12, 14. Make me to hear joy and gladness: *that* the bones *which* thou hast broken may rejoice.—Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.—Deliver me from bloodguiltiness, O God, thou God of my salvation; *and* my tongue shall sing aloud of thy righteousness.

Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Psal. lxxvii. 1-10; Matt. xxvi. 69-72; Psal. xxxi. 22; Psal. lxxxviii; Isa. l. 10.

¹⁴ 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

Luke xxii. 32. But I have prayed for thee, that thy faith fail not.

Psal. lxxiii. 15. If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

Psal. li. 8, 12. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.—Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. Isa. l. 10.

¹⁵ Micah vii. 7, 8, 9. Therefore I will look unto the Lord; I will wait for the God of my salvation; my God

CHAPTER XIX.

OF THE LAW OF GOD.

GOD gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.¹

will hear me. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord *shall be* a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

¹ Gal. iii. 12. And the law is not of faith; but, The man that doeth them shall live in them.

Hos. vi. 7. But they like Adam have transgressed the covenant: there have they dealt treacherously against me.
R. V.

Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Compare Rom. v. 12-14; 1 Cor. xv. 22; Luke x. 25-28, and the covenants made with Noah and Abraham.

Gen. i. 26. And God said, Let us make man in our image, after our likeness.

Deut. xxx. 19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

II. This law, after his fall, continued to be a perfect rule of righteousness; and as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables;¹ the first four commandments containing our duty toward God, and the other six our duty to man.²

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his

Jas. i. 14. But every man is tempted, when he is drawn away of his own lust, and enticed.

¹ James i. 25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James ii. 8, 10. If ye fulfil the royal law according to the scripture. Thou shalt love thy neighbour as thyself, ye do well.—For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

Rom. iii. 19. Now we know, that what things soever the law saith, it saith to them who are under the law.

Deut. v. 32. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

Ex. xxxiv. 1; Rom. xiii. 8, 9.

² Matt. xxii. 37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Ex. xx. 3-18.

graces, actions, sufferings, and benefits;³ and partly holding forth divers instructions of moral duties.⁴ All which ceremonial laws are now abrogated under the New Testament.⁵

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.⁶

³ Heb. x. 1. For the law, having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

Gal. iv. 1-3. Now I say, *that* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world.

Col. ii. 17. Which are a shadow of things to come: but the body *is* of Christ.

Heb. ix.

⁴ See Lev. v. 1-6; vi. 1-7 and similar passages.

⁵ Mark vii. 18, 19. Perceive ye not, that whatsoever goeth into the man, *it* cannot defile him; because it goeth from without not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean. R. V.

Gal. ii. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

Col. ii. 17. Which are a shadow of things to come: but the body *is* of Christ.

Eph. ii. 15, 16. Having abolished in his flesh the enmity, even the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

⁶ Matt. v. 38, 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it.⁷ Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.⁸

1 Cor. ix. 8-10. Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

Ex. xxi., xxii.

⁷ Rom. xiii. 8, 9. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there* be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

1 John ii. 3, 4, 7. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning.

Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

Rom. vi. 15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

See citations under Section II above.

⁸ Matt. v. 18, 19. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

James ii. 8; Rom. iii. 31.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;⁹ yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;¹⁰ discovering also the sinful pollutions of their nature, hearts, and lives;¹¹ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;¹² together with a clearer sight of the need they have of Christ, and the perfection of his obedience.¹³ It is likewise of use to the regene-

⁹ Rom. vi. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace.

Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus.

Gal. iv. 4, 5; Acts xii. 39.

¹⁰ Rom. vii. 12. Wherefore the law *is* holy: and the commandment holy, and just, and good.

Psa. cxix. 5. O that my ways were directed to keep thy statutes!

1 Cor. vii. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Gal. v. 14, 18, 23.

¹¹ Rom. vii. 7. What shall we say then? *is* the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Rom. iii. 20. For by the law *is* the knowledge of sin.

¹² Rom. vii. 9, 14, 24. For I was alive without the law once; but when the commandment came, sin revived, and I died.—For we know that the law is spiritual; but I am carnal, sold under sin.—O wretched man that I am! who shall deliver me from the body of this death?

¹³ Gal. iii. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

rate, to restrain their corruptions, in that it forbids sin;¹⁴ and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.¹⁵ The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;¹⁶ although not as due to them by the law as a covenant of works: so as a man's doing good, and refraining from evil, because the law encourageth to the one, and

Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. vii. 24, 25.

¹⁴ James ii. 11. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Psa. cxix. 128. Therefore I esteem all *thy* precepts concerning all *things* to be right; and I hate every false way.

¹⁵ Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us *such* deliverance as this; should we again break thy commandments and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should* be no remnant nor escaping?

Psa. lxxxix. 30-34.

¹⁶ Psa. xxxvi. 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psa. xix. 11. Moreover by them is thy servant warned: and in keeping of them *there* is great reward.

Lev. xxvi. 3-13; Eph. vi. 2; Matt v. 5.

deterreth from the other, is no evidence of his being under the law, and not under grace.¹⁷

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel but do sweetly comply with it:¹⁸ the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.¹⁹

CHAPTER XX.

OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;¹ and in their being delivered from this

¹⁷ Rom. vi. 12, 14. Let not sin therfore reign in your mortal body, that ye should obey it in the lusts thereof.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

Heb. xii. 28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear.—For our God is a consuming fire.

¹ Pet. iii. 8-12; Psal. xxxiv. 12-16.

¹⁸ See citations under Section VI, above.

¹⁹ See citations under Chapter X, Section 1.

Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed, &c.

¹ Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

present evil world, bondage to Satan, and dominion of sin,² from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;³ as also in their free access to God,⁴ and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind.⁵ All

¹ Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

² Gal. i. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Col. i. 13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.

Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

³ Psa. cxix. 17. *It is good for me that I have been afflicted; that I might learn thy statutes.*

1 Cor. xv. 56, 57. The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Rom. viii. 1.

⁴ Rom. v. 2. By whom also we have access by faith into this grace wherein we stand.

⁵ Rom. viii. 14, 15. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Eph. ii. 18. For through him we both have access by one Spirit unto the Father.

Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

which were common also to believers under the law;⁶ but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected;⁷ and in greater boldness of access to the throne of grace,⁸ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.⁹

Heb. x. 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

1. John iv. 18.

⁶ Gal. iii. 9, 14. So then they which be of faith, are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. See citations under Chapter VIII., Section 6.

⁷ Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Gal. iv. 1, 2, 3, 6.

⁸ Heb. iv. 14, 16. Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Heb. x. 19, 20. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh.

⁹ John vii. 38, 39. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.)

2 Cor. iii. 13, 17, 18.

II. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith or worship.¹⁰ So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;¹¹ and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.¹²

¹⁰ Rom. xiv. 4. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand.

Acts iv. 19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

Acts v. 29. Then Peter and the *other* apostles answered, and said, We ought to obey God, rather than men.

1 Cor. vii. 23; Matt. xxiii. 8-10; 2 Cor. i. 24; Matt. xv. 9.

¹¹ Gal. ii. 3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

Col. ii. 20, 22, 23. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,—which all are to perish with the using; after the commandments and doctrines of men? Which things have indeed a show of wisdom in willworship, and humility, and neglecting of the body; but not in any honour to the satisfying of the flesh.

Gal. v. 1.

¹² Hosea v. 11. Ephraim *is* oppressed and broken in judgment, because he willingly walked after the commandment.

Rev. xiii. 12, 16, 17.

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being deliverēd out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.¹³

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.¹⁴ And for their publishing of such

¹³ Gal. v. 13. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

1 Pet. ii. 16. As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

Luke i. 74, 75. That he would grant unto us, that we being deliverd out of the hand of our enemies, might serve him without fear in holiness and righteousness before him, all the days of our life.

2 Pet. ii. 19; John viii. 34.

¹⁴ 1 Pet. ii. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.—As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as

opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church: they may lawfully be called to account, and proceeded against by the censures of the church.¹⁵

they that must give account; that they may do it with joy and not with grief: for that *is* unprofitable for you. Rom. xiii. 1-8.

¹⁵ 1 Cor. v. 1, 5, 11, 13. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.—To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.—But them that are without. God judgeth. Therefore put away from among yourselves that wicked person.

Titus i. 13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.

Matt. xviii. 17. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

— 2 Thess. iii. 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Tit. iii. 10. A man that is an heretic, after the first and second admonition, reject.

CHAPTER XXI.

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart and with all the soul, and with all the might.¹ But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped accord-

¹ Rom. i. 19, 20. Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and godhead; so that they are without excuse.

Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

Psa. xix. 1. The heavens declare the glory of God; and the firmament sheweth his handywork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. *There is* no speech nor language, *where* their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5. Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

ing to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scripture.²

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:³ not to angels, saints, or any other creature:⁴ and since the fall, not with-

² Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

Matt. iv. 9, 10. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Acts xvii. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

Ex. xx. 4-6; Deut. iv. 15-20; Col. ii. 20-23.

³ John v. 23. That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Matt. iv. 10; Rev. v. 11-13.

⁴ Col. ii. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels.

Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it not*; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.

Rom. i. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

out a Mediator; nor in the mediation of any other but of Christ alone.⁵

III. Prayer with thanksgiving, being one special part of religious worship,⁶ is by God required of all men;⁷ and that it may be accepted, it is to be made in the name of the Son,⁸ by the help of his Spirit,⁹ according to his will,¹⁰ with understanding, reverence,

⁵ John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

1 Tim. ii. 5. For *there is* one God and one Mediator between God and men, the man Christ Jesus.

Eph. ii. 18. For through him we both have access by one Spirit unto the Father.

⁶ Phil. iv. 6. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

⁷ Luke xviii. 1. And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint.

1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

⁸ John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

⁹ Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

¹⁰ 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us.

humility, fervency, faith, love, and perseverance;¹¹ and, if vocal, in a known tongue.¹²

IV. Prayer is to be made for things lawful,¹³ and for all sorts of men living, or that shall live hereafter;¹⁴ but not for the dead,¹⁵ nor for those of whom it may be known that they have sinned the sin unto death.¹⁶

¹¹ Psa. xlvii. 7. For God is the king of all the earth: sing ye praises with understanding.

Heb. xii. 28. Let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

Gen. xviii. 27. I have taken upon me to speak unto the Lord, which am but dust and ashes.

Jam. v. 16. The effectual fervent prayer of a righteous man availeth much.

Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Jam. i. 6, 7.; Mark xi. 24; Matt. vi. 12, 14, 15; Col. iv. 2.

¹² 1 Cor. xiv. 14. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

¹³ 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

¹⁴ 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word.

2 Sam. vii. 29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

¹⁵ This statement is based on the absence of any command to pray for the dead, and of any example in the Scripture of such prayer.

1 John v. 14.

¹⁶ 1 John v. 16. If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give

V. The reading of the Scriptures with godly fear;¹⁷ the sound preaching,¹⁸ and conscionable hearing of the word, in obedience unto God with understanding, faith, and reverence;¹⁹ singing of psalms with grace in the heart;²⁰ as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the or-

him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

¹⁷ Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Rev. i. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

¹⁸ 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

¹⁹ James i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves.

Acts x. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Heb. iv. 2. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

Matt. xlii. 19; Isa. lxi. 2.

²⁰ Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Eph. v. 19; Jam. v. 18.

dinary religious worship of God:²¹ besides religious oaths,²² and vows,²³ solemn fastings,²⁴ and thanksgivings upon special occasions;²⁵ which are, in their several times and seasons, to be used in an holy and religious manner.²⁶

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by

²¹ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1 Cor. xi. 23-29.

²² Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

²³ Psa. cxvi. 14. I will pay my vows unto the Lord now in the presence of all his people.

Isa. xix. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

Neh. x. 29.

²⁴ Joel ii. 12. Therefore also now, saith the Lord, Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning.

Matt. ix. 15. Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.

1 Cor. vii. 5. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Esther iv. 16.

²⁵ Psa. cvii.

²⁶ John iv. 24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Heb. x. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

any place in which it is performed, or towards which it is directed:²⁷ but God is to be worshipped every where²⁸ in spirit and in truth;²⁹ as in private families³⁰ daily,³¹ and in secret each one by himself,³² so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or

²⁷ John iv. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

²⁸ Mal. i. 11. From the rising of the sun, even unto the going down of the same, my name *shall be great* among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be great* among the heathen, saith the Lord of hosts.

1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

²⁹ John iv. 23, 24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship *him* in spirit and in truth.

³⁰ Deut. vi. 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Job i. 5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Acts x. 2. A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

³¹ Matt. vi. 11. Give us this day our daily bread.

Josh. xxiv. 15.

³² Matt. vi. 6. But thou, when thou prayest, enter *'nto* thy closet; and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Eph. vi. 18.

forsaken, when God, by his word or providence calleth thereunto.⁸³

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him:³⁴ which, from the beginning of the world to the

⁸³ Isa. lvi. 7. Mine house shall be called an house of prayer for all people.

Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*; and so much the more, as ye see the day approaching.

Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Luke iv. 16; Acts xiii. 42.

³⁴ Ex. xx. 8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labor, and do all thy work.

10. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.

Isa. lvi. 2, 4, 6. Blessed *is* the man that doeth this, and the son of man *that* layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.—For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant.—Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant.

resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's-day, and is to be continued to the end of the world, as the Christian Sabbath.³⁵

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts, about their wordly employments and recreations;³⁶ but also are

³⁵ 1 Cor. xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow;) and continued his speech until midnight.

These texts are cited in connection with the example of the apostles and the early church.

³⁶ Ex. xvi. 23, 25, 26, 29, 30. And he said unto them, This *is that* which the Lord hath said, To-morrow *is* the rest of the holy sabbath unto the Lord: bake *that* which ye will bake *today* and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.—And Moses said, Eat that today: for today is a sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which* is the sabbath, in it there shall be none.—See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day, the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

Ex. xxxi. 15, 16. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the Lord: whosoever doeth *any* work in the sabbath day, he shall

taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.³⁷

CHAPTER XXII.

OF LAWFUL OATHS AND VOWS.

A LAWFUL oath is a part of religious worship,¹ wherein upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.²

surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations *for* a perpetual covenant.

Isa. lviii. 13; Neh. xiii. 15-22; Luke xxiii. 56.

³⁷ Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words.

Matt. xii. 1-13.

¹ Deut. x. 20. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

² 2 Cor. i. 23. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

2 Chron. vi. 22. If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23. Then hear thou from heaven and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

Ex. xx. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;³ therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.⁴ Yet, as, in matters of weight and moment, an oath is warranted by the word of God, under the New Testament, as well as under the Old, so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.⁵

³ Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

⁴ Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and *your* nay, nay; lest ye fall into condemnation.

Matt. v. 37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ex. xx. 7.

⁵ 1 Kings viii. 31. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house.

Ezra x. 5. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swear.

Matt. xxvi. 63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.⁶

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.⁷ It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt:⁸ nor is it to be violated, although made to heretics or infidels.⁹

⁶ See citations under Section II, above.

⁷ Psa. xxiv. 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity; nor sworn deceitfully.

Jer. iv. 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

⁸ Psa. xv. 4. In whose eyes a vile person is contemned: but he honoureth them that fear the Lord. *He that sweareth to his own hurt, and changeth not.*

⁹ Ezek. xvii. 16, 18. As I live, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon, he shall die.—Seeing he despised the oath, by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.¹⁰

VI. It is not to be made to any creature, but to God alone:¹¹ and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.¹²

Josh. ix. 18. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

19. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

2 Sam. xxi. 1.

¹⁰ Psa. lxxvi. 13, 14. I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.

Psa. lxi. 8. So will I sing praise unto thy name for ever, that I may daily perform my vows.

Deut. xxiii. 21, 23. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.—That which is gone out of thy lips, thou shalt keep and perform, *even* a freewilloffering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

¹¹ Psa. lxxvi. 11. Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.

Jer. xlii. 25, 26.

¹² Psa. i. 14. Offer unto God thanksgiving, and pay thy vows unto the Most High.

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.¹³ In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

GOD, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.¹

Gen. xxviii. 20, 21, 22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee. Compare with the above 1 Sam. i. 11; Psa. cxxxii. 2-5.

¹³ Numb. xxx. 5, 8, 12, 13.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;² in the managing whereof, as they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth,³ so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.⁴

¹ Rom. xlii. 1, 3, 4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

² Prov. viii. 15, 16. By me kings reign and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth.

See citations under Section I. above.

³ Psa. lxxxii. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy: deliver the poor and needy: rid *them* out of the hand of the wicked.

1 Pet. ii. 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme.

See citations under Section I. above.

⁴ Rom. xlii. 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do

III. Civil magistrates may not assume to themselves the administration of the word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith.⁵ Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due

that which is good, and thou shalt have praise of the same.

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Luke iii. 14; Matt. viii. 9; Acts x. 1, 2.

⁵ Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

John xviii. 36. Jesus answered, My kingdom is not of this world.

Eph. iv. 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,

2 Chron. xxvi. 18.

exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.*

IV. It is the duty of the people to pray for magistrates,⁷ to honour their persons,⁸ to pay them tribute and other dues,⁹ to obey their lawful commands, and to be subject to their authority, for conscience sake.¹⁰ Infidelity, or difference in religion, doth not make void

* See General Note, p. 9.

⁷ 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty.

⁸ 1 Pet. ii. 17. Fear God. Honour the king.

⁹ Rom. xiii. 6, 7. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute *is due*, custom to whom custom; fear to whom fear; honour to whom honour.

¹⁰ Rom. xiii. 5. Wherefore ye must needs be subject, not only for wrath, but for conscience' sake.

Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

the magistrate's just and legal authority, nor free the people from their due obedience to him:¹¹ from which ecclesiastical persons are not exempted;¹² much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.¹³

CHAPTER XXIV.

OF MARRIAGE AND DIVORCE.

MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.¹

¹¹ This is an inference from the duties just stated.

¹² Rom. xiii. 1. Let every soul be subject unto the higher powers.

Acts xxv. 10, 11. Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

¹³ This is an inference from the doctrine of the civil magistrate, and from duties incumbent on believers with respect to him.

¹ 1 Cor. vii. 2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

II. Marriage was ordained for the mutual help of husband and wife;² for the increase of mankind with a legitimate issue, and of the church with an holy seed;³ and for preventing of uncleanness.⁴

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent,⁵ yet it is the duty of Christians

Mark x. 6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

Rom. vii. 3. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Gen. ii. 24.

² Gen. ii. 18. And the Lord God said, *It is* not good that man should be alone: I will make him an help meet for him.

³ Mal. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

Gen. ix. 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

⁴ 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn.

⁵ Heb. xiii. 4. Marriage *is* honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

¹ Tim. iv. 3. Forbidding to marry. See context.

to marry only in the Lord. And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.⁶

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;⁷ nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife.⁸

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent

* 1 Cor. vii. 39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

2 Cor. vi. 14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Gen. xxxiv. 14; Ex. xxxiv. 16; 1 Kings xi. 4; Neh. xiii. 25-27.

⁷ 1 Cor. v. 1. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

Lev. xviii.

⁸ Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Lev. xviii. 24-28; Lev. xx. 19-21.

party to dissolve that contract.⁹ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,¹⁰ and after the divorce to marry another, as if the offending party were dead.¹¹

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage:¹² wherein a public and or-

⁹ Deut. xxii. 23. If a damsel *that is* a virgin be betrothed unto a husband, and a man find her in the city, and lie with her:

24. Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

¹⁰ Matt. v. 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

¹¹ Matt. xix. 9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery.

¹² Matt. xix. 8. He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

1 Cor. vii. 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

Matt. xix. 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

derly course of proceeding is to be observed; and the persons concerned in it, not left to their own wills and discretion in their own case.¹³

CHAPTER XXV.

OF THE CHURCH.

THE catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.¹

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion,² together with

¹³ Ezra x. 3. Now therefore let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

¹ Eph. i. 22, 23. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

Col. i. 18. And he is the head of the body, the church.
Eph. v. 23, 27, 32.

² 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

their children;³ and is the kingdom of the Lord Jesus Christ;⁴ the house and family of God,⁵ out of which there is no ordinary possibility of salvation.⁶

1 Cor. xii. 12, 13. For as the body is one, and hath many members, and the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Rom. xv. 9-12.

³ Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to *thy* seed after thee.

See context. Compare Gal. iii. 7, 9, 14; Rom. iv.

Acts ii. 39. For the promise is unto you and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.

Mark x. 13. And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put *his* hands upon them, and blessed them.

⁴ Matt. xiii. 47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

Col. i. 13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.

Isa. ix. 7.

⁵ Eph. ii. 19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.

⁶ Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

III. Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.⁷

IV. This catholic church hath been sometimes more, sometimes less, visible.⁸ And

Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Matt. xxvi. 26. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

⁷ Eph. iv. 11, 12, 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Isa. lix. 21. As for me, this *is* my covenant with them, saith the Lord: My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

Matt. xxviii. 19, 20.

⁸ Rom. xi. 3, 4. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God

particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.⁹

V. The purest churches under heaven are subject both to mixture and error:¹⁰ and some

unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the *image of Baal*.

Acts ix. 31. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

⁹ 1 Cor. v. 6, 7. Your glorying *is* not good. Know ye not, that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

Rev. ii., iii.

¹⁰ Matt. xiii. 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

have so degenerated, as to become no churches of Christ, but synagogues of Satan.¹¹ Nevertheless, there shall be always a church on earth, to worship God according to his will.¹²

VI. There is no other head of the church but the Lord Jesus Christ.¹³ Nor can the Pope of Rome, in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God.

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

¹¹ Rom. xi. 18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief, they were broken off, and thou standest by faith. Be not highminded, but fear;

21. For if God spared not the natural branches, *take heed* lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Rev. xviii. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

¹² Matt. xvi. 18. And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

Psa. cii. 28. The children of thy servants shall continue, and their seed shall be established before thee.

Matt. xxviii. 19, 20.

¹³ Col. i. 18. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence.

CHAPTER XXVI.

OF THE COMMUNION OF SAINTS.

ALL saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory:¹ and, being united to one another in love, they have communion in each other's gifts and graces,² and

¹ 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

John i. 16. And of his fulness have all we received, and grace for grace.

Phil. iii. 10. That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

Rom. vi. 5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

² Eph. iv. 15, 16. But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth

are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.³

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;⁴ as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to

according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

1 John i. 7. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

³ 1 Thess. v. 11, 14. Wherefore comfort yourselves together, and edify one another, even as also ye do.—Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

Gal. vi. 10. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

1 John iii. 16-18.

⁴ Heb. x. 24, 25. And let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching.

Acts ii. 42, 46. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—And they, continuing dally with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

1 Cor. xi. 20.

be extended unto all those who, in every place, call upon the name of the Lord Jesus.⁵

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous.⁶ Nor doth their communion one with another as saints, take away, or infringe the title or property which each man hath in his goods and possessions.⁷

CHAPTER XXVII.

OF THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace, immediately instituted

⁵ 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

Acts xi. 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

² Cor. viii., ix.

⁶ Col. i. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

1 Cor. viii. 6. But to us *there is but one God*, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom *are all things*, and we by him.

Psa. xlv. 7.

⁷ Acts v. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

by God,¹ to represent Christ and his benefits, and to confirm our interest in him:² as also to put a visible difference between those that belong unto the church, and the rest of the world;³ and solemnly to engage them

¹ Gen. xvii. 9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

Ex. xiii. 9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

10. Thou shalt therefore keep this ordinance in his season from year to year.

Rom. iv. 11; Ex. xii. 3-20.

² 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 Cor. xi. 25, 26. After the same manner also *he took* the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Gal iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

³ Ex. xii. 48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Heb. xiii. 10. We have an altar, whereof they have no right to eat which serve the tabernacle.

1 Cor. xi. 27. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

to the service of God in Christ, according to his word.⁴

II. There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.⁵

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit,⁶ and the

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

⁴ Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1 Cor. x. 14. Wherefore, my dearly beloved, flee from idolatry.

15. I speak as to wise men; judge ye what I say.

16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? See context.

⁵ Gen. xvii. 10. This is my covenant which ye shall keep, between me and you, and thy seed after thee: every manchild among you shall be circumcised.

Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins.

Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

⁶ Rom. ii. 28, 29. For he is not a Jew, which is one

word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.⁷

IV. There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the supper of the Lord:⁸ neither of which may be dispensed by any, but by a minister of the word, lawfully ordained.⁹

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.¹⁰

outwardly: neither is *that* circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God.

1 Cor. iii. 7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

1 Cor. vi 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Acts viii. 13-23.

⁷ John vi. 63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

⁸ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

1 Cor. xi. 20, 23. When ye come together therefore into one place, *this* is not to eat the Lord's supper.—For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

⁹ See General Note, p. 9.

¹⁰ 1 Col. ii. 11. In whom also ye are circumcised with

CHAPTER XXVIII.

OF BAPTISM.

BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,¹ not only for the solemn admission of the party baptized into the visible church,² but also to be unto him a sign and seal of the covenant of grace,³ of his ingrafting into Christ,⁴ of re-

the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

1 Cor. v. 7. For even Christ our passover is sacrificed for us:

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

¹ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

² Acts ii. 41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Acts x. 47. Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?

³ Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

Compare with Gal. iii. 29; Col. ii. 11, 12.

⁴ Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

generation,⁵ of remission of sins,⁶ and of his giving up unto God, through Jesus Christ, to walk in newness of life:⁷ which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.⁸

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost,⁹ by a

Rom. vi. 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ Tit. iii. 5. He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

⁶ Acts ii. 38. Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.

Mark i. 4; Acts. xxii. 16.

⁷ Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁸ Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world.

⁹ Acts x. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost?

Acts viii. 36, 38. And as they went on *their* way, they came unto a certain water: and the eunuch said. See, *here* is water: what doth hinder me to be baptized?—And

minister of the gospel, lawfully called thereunto.¹⁰

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.¹¹

IV. Not only those that do actually profess faith in, and obedience unto Christ,¹² but also

he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Eph. iv. 11-13.

¹⁰ See General Note, p. 9.

¹¹ Mark vii. 4. And *when they come* from the market, except they wash, (Greek, be baptized,) they eat not. And many other things there be, which they have received to hold, as the washing (Greek, baptizing) of cups, and pots, and brazen vessels and tables.

Acts i. 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts ii. 3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

Acts xi. 15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Heb. ix. 10, 19-21.

¹² See citations under Section I, above.

the infants of one or both believing parents are to be baptized.¹³

V. Although it be a great sin to contemn or neglect this ordinance,¹⁴ yet grace and salvation are not so inseparably annexed unto

¹³ Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.—9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Gal. iii. 9, 14. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Rom. iv. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet being uncircumcised*; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had being yet uncircumcised*.

Acts ii. 38, 39. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Acts xvi. 14, 15, 33; Col. ii. 11, 12; 1 Cor. vii. 14; Mark x. 13-18; Luke xviii. 15, 16.

¹⁴ Luke vii. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Gen. xvii. 14. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

it, as that no person can be regenerated or saved without it,¹⁵ or that all that are baptized, are undoubtedly regenerated.¹⁶

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;¹⁷ yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace

¹⁵ Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of his faith which *he had yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also.

Luke xxiii. 40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Acts x. 45-47.

¹⁶ Acts viii. 13, 23. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

¹⁷ John iii. 5, 8. Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised.

belongeth unto, according to the counsel of God's own will, in his appointed time.¹⁸

VII. The sacrament of baptism is but once to be administered to any person.¹⁹

CHAPTER XXIX.

OF THE LORD'S SUPPER.

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond

¹⁸ Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Eph. v. 25, 26. Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.

Acts ii. 38-41; Acts xvi. 31, 33.

¹⁹ There is no command, and no adequate example for the repetition of baptism.

and pledge of their communion with him, and with each other, as members of his mystical body.¹

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.²

¹ 1 Cor. xi. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Matt. xxvi. 26, 27; Luke xxii. 19, 20. -

1 Cor. x. 16, 17, 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, *being* many, are one bread, and one body: for we are all partakers of that one bread.—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

² Heb. ix. 22, 25, 26, 28. And almost all things are by the law purged with blood; and without shedding of

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.³

IV. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended

blood is no remission.—Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.

Matt. xxvi. 26. 27. And as they were eating, Jesus took bread, and blessed *it* and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of *it*.

Luke xxii. 19, 20. And he took bread, and gave thanks, and brake *it* and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the New Testament in my blood which is shed for you.

Heb. x. 11, 12, 14, 18.

* See citations under Sections I, II.

religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.⁴

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;⁵ albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before.⁶

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but

⁴ Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

Note.—There is not the least appearance of a warrant for any of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned.

⁵ Matt. xxvi. 26, 27, 28. And as they were eating Jesus took bread, and blessed *it* and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: for this is my blood of the New Testament which is shed for many for the remission of sins.

⁶ 1 Cor. xi. 26, 27. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.⁷

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses.⁸

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are

⁷ These statements are inferences from the doctrine of the sacraments, and do not require specific Scripture proofs.

⁸ 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

John vi. 53-58. See Note under Section VI. above.

they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.⁹

CHAPTER XXX.

OF CHURCH CENSURES.

THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.¹

⁹ 1 Cor. xi. 27, 29. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.—For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body.

1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.

1 Cor. v. 6, 7, 13; 2 Thess. iii. 6, 14, 15.

¹ John xviii. 36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Isa. ix. 6, 7. For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

1 Cor. xii. 28. And God hath set some in the church: first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues.

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.²

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the

1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

² Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Matt. xviii. 17, 18. And if he shall neglect to hear them tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

John xx. 21, 22, 23. Then said Jesus to them again, Peace be unto you; as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained.

2 Cor. ii. 6, 7, 8. Sufficient to such a man *is* this punishment, which *was* inflicted of many. So contrariwise, ye *ought* rather to forgive *him* and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm your love toward *him*.

holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.³

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.⁴

CHAPTER XXXI.

ON SYNODS AND COUNCILS.

FOR the better government and further edification of the church, there ought to be such

³ 1 Tim. v. 20. Them that sin, rebuke before all, that others also may fear.

1 Tim. i. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Jude, 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

1 Cor. v.; 1 Cor. xi. 27-34; 2 Sam. xii. 14.

⁴ 1 Thess. v. 12. And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you.

2 Thess. iii. 6, 14. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

assemblies as are commonly called synods or councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the church.¹

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement

1 Cor. v. 4, 5, 13. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—Therefore put away from among yourselves that wicked person.

Matt. xviii. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Titus iii. 10.

¹ Acts xv.

with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.²

III. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred: therefore they are not to be made the rule of faith or practice, but to be used as a help in both.³

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.⁴

² Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Acts xv. 15, 19, 24, 27-31; Matt. xviii. 17-20.

³ See General Note, p. 9.

⁴ Luke xii. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you?

John xviii. 36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Matt. xxii. 21. They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

CHAPTER XXXII.

OF THE STATE OF MAN AFTER DEATH, AND OF
THE RESURRECTION OF THE DEAD.

THE bodies of men, after death, return to dust, and see corruption;¹ but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them.² The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies;³ and the souls of the wicked

¹ Gen. iii. 19. In the sweat of thy face, shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Acts xiii. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

² Luke xxiii. 43. And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in Paradise.

Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

2 Cor. v. 6. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7. (For we walk by faith, not by sight:)

8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

³ Luke xvi. 23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.⁴ Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed:⁵ and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.⁶

Rom. viii. 23. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. See under figure 2 above.

⁴ Luke xvi. 23, 24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

2 Pet. ii. 9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

⁵ 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

1 Cor. xv. 51, 52. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed.

⁶ 1 Cor. xv. 42, 43, 44. So also ~~is~~ the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. See preceding context.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.⁷

CHAPTER XXXIII.

OF THE LAST JUDGMENT.

God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ,¹ to whom all power and judgment is given of the Father.² In which day, not only the apostate angels shall be judged; but likewise all persons, that have lived upon earth, shall appear before the tribunal of

⁷ Acts xxiv. 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

¹ Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Matt. xxv. 31-34.

² John v. 22, 27. For the Father judgeth no man; but hath committed all judgment unto the Son:—and hath given him authority to execute judgment also, because he is the Son of man.

Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.³

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect;⁴ and of his justice in the damnation of the reprobate, who are wicked and disobedient.⁵

³ Jude, 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it* be good or bad.

Rom. ii. 16. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

Rom. xiv. 10, 12. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.—So then every one of us shall give account of himself to God.

Matt. xii. 36, 37; 1 Cor. iii. 13-15.

⁴ Rom. ix. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Eph. ii. 4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

⁵ Rom. ii. 5, 6. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day

For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord:⁶ but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power.⁷

of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds.

2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

* Matt. xxv. 31-34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

2 Thess. i. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

Psa. xvi. 11. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

⁷ Matt. xxv. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:—and these shall go away into everlasting punishment.

2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Mark ix. 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48. Where their worm dieth not, and the fire is not quenched.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity:⁸ so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.⁹ Amen.

⁸ 2 Cor. v. 11. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God: and I trust also are made manifest in your consciences.

2 Thess. i. 5, 6, 7. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

Luke xxi. 27, 28. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

2 Pet. iii. 11, 14. *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness?—Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

⁹ Mark xiii. 35, 36, 37. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

Luke xii. 35, 36. Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Rev. xxii. 20. He which testifieth these things saith: Surely I come quickly. Amen. Even so come, Lord Jesus.

See Matt. xxiv. 36, 42, 43, 44.

—THE—
WESTMINSTER
LARGER CATECHISM

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THE LARGER CATECHISM

Q. 1. *What is the chief and highest end of man?*

A. Man's chief and highest end is to glorify God,¹ and fully to enjoy him forever.²

GENERAL NOTE.—At several points the Larger Catechism is more specific in its statements than the Scriptures. These statements are inferences from the Scriptures, or from statements based on the Scriptures, or from the experience and observation of the Church. In such cases no texts are cited; but reference is made to this general note.

¹ Rom. xi. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

¹ Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

² Ps. lxxiii. 24, 25, 26. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

John xvii. 22, 24. The glory which thou gavest me I have given them.—Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me.

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God;¹ but his word and Spirit only, do sufficiently and effectually reveal him unto men for their salvation.²

¹ Rom. i. 19, 20. Because that which may be known of God, is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and God-head; so that they are without excuse.

Psa. xix. 1-4.

² 1 Cor. i. 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Cor. ii. 9. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Q. 3. *What is the word of God?*

A. The holy Scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience.¹

¹ Gal. i. 8, 9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Luke xvi. 29, 31; 2 Tim. iii. 15-17.

Q. 4. *How doth it appear that the Scriptures are the word of God?*

A. The Scriptures manifest themselves to be the word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation.¹ But the

¹ See General Note. p 167.

Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.²

² John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show *it* unto you.

1 Cor. ii. 6-9.

Q. 5. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.¹

¹ See General Note, p. 167.

WHAT MAN OUGHT TO BELIEVE CONCERNING
GOD.

Q. 6. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is,¹ the persons in the Godhead,² his decrees,³ and the execution of his decrees.⁴

¹ John iv. 24. God *is* a Spirit.

Ex. xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

² Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xlii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

³ Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

See the Context.

⁴ Acts iv. 27, 28. For of a truth, against thy holy child Jesus—both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

Isa. xlii. 9.

Q. 7. *What is God?*

A. God is a Spirit,¹ in and of himself infinite in being,² glory, blessedness, and perfection;³ all-sufficient,⁴ eternal,⁵ unchangeable,⁶ incomprehensible,⁷ everywhere present,⁸ almighty,⁹ knowing all things,¹⁰ most wise,¹¹ most holy,¹² most just,¹³ most merciful and gracious, long-suffering, and abundant in goodness and truth.¹⁴

¹ John iv. 24. God *is* a Spirit.

² 1 Kings viii. 27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Isa. xl. 20.

³ See General Note, p. 167.

⁴ Acts xvii. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

⁵ Psa. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

⁶ Mal. iii. 6. For I *am* the Lord, I change not: therefore ye sons of Jacob are not consumed.

James i. 17.

⁷ Rom. xi. 33. O the depth of the riches both of the

wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

⁸ Jer. xxiii. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Psa. cxxxix.

⁹ Rev. iv. 8. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

¹⁰ Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

Psa. cxlvii. 5.

¹¹ Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ, for ever. Amen.

¹² Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy *is* the Lord of hosts; the whole earth *is* full of his glory.

Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy.

¹³ Deut. xxxii. 4. *He is* the rock, his work *is* perfect; for all his ways *are* judgment: a God of truth, and without iniquity; just and right *is* he.

¹⁴ Ex. xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

Q. 8. *Are there more gods than one?*

A. There is but one only, the living and true God.¹

¹ Deut. vi. 4. Hear, O Israel; the Lord our God *is* one Lord.

1 Cor. viii. 4. *There is* none other God but one.—6. But to us *there is but one* God, the Father, of whom *are* all things.

Jer. x. 10. But the Lord *is* the true God, *he is* the living God, and an everlasting King.

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost;

and these three are one true, eternal God, the same in substance, equal in power and glory: although distinguished by their personal properties.¹

¹ Matt. iii. 16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son,¹ and to the Son to be begotten of the Father,² and to the Holy Ghost to proceed from the Father and the Son, from all eternity.³

¹ Heb. i. 5, 6. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father and he shall be to me a Son.

² John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

³ Gal. iv. 6. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father.

John xv. 26. But when the Comforter is come, whom I shall send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Q. 11. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

4. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names,¹ attributes,² works,³ and worship,⁴ as are proper to God only.

¹ Jer. xxiii. 6. And this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

¹ John v. 20. And we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

Psa. xlv. 6. Thy throne, O God, is for ever and ever.

Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God.

² John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

Isa. ix. 6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

John ii. 24, 25. But Jesus did not commit himself unto them, because he knew all *men*, and needed not that any should testify of man: for he knew what was in man.

1 Cor. ii. 10, 11. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?

³ Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

Gen. i. 2. And the earth was without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

Psa. clv. 30; John i. 3.

⁴ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Q. 12. *What are the decrees of God?*

A. God's decrees are the wise, free, and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time,¹ especially concerning angels and men.

¹ Eph. i. 4, 11. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Acts iv. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28. For to do whatsoever thy hand and thy counsel determined before to be done.

Psa. xxxiii. 11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

Q. 13. *What hath God especially decreed concerning angels and men?*

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory:¹ and, in Christ, hath chosen some men to eternal life, and the means thereof,² and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by, and fore-ordained the rest to dishonour and wrath, to be for their sin in-

flicted, to the praise of the glory of his justice.³

¹ 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels.

² Eph. i. 4, 5, 6. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

2 Thess. ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Pet. i. 2.

³ Rom. ix. 17, 18, 21, 22. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.—Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.

Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Matt. xi. 25, 26; 2 Tim. ii. 20.

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence; according to his infallible fore-knowledge, and the free and immutable counsel of his own will.¹

¹ Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

1 Pet. i. 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing, the world and all things therein for himself, within the space of six days, and all very good.¹

¹ Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Gen. i.

Q. 16. *How did God create angels?*

A. God created all the angels, spirits,¹ immortal,² holy,³ excelling in knowledge,⁴ mighty in power;⁵ to execute his commandments, and to praise his name,⁶ yet subject to change.⁷

¹ Psa. civ. 4. Who maketh his angels spirits; his ministers a flaming fire.

Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

² Luke xx. 36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

³ Gen. i. 31. And God saw every thing that he had made, and, behold, *it was* very good.

⁴ Matt. xxiv. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

⁵ 2 Thess. i. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels.

⁶ Psa. ciii. 20, 21. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord all *ye* his hosts; *ye* ministers of his, that do his pleasure.

⁷ Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man, male and female;¹ formed the body of the man of the dust of the ground,² and the woman of the rib of the man;³ endued them with living, reasonable, and immortal souls;⁴ made them after his own image,⁵ in knowledge,⁶ righteousness and holiness,⁷ having the law of God written in their hearts,⁸ and power to fulfil it, with dominion over the creatures;⁹ yet subject to fall.¹⁰

¹ Gen. i. 27. So God created man in his *own* image; in the image of God created he him; male and female created he them.

² Gen. ii. 7. And the Lord God formed man *of* the dust of the ground.

³ Gen. ii. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

⁴ Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Matt. x. 28; Luke xxiii. 43.

⁵ Gen. i. 27. So God created man in his *own* image, in the image of God created he him.

⁶ Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

Gen. ii. 19, 20.

⁷ Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

⁸ Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law. these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

⁹ Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

¹⁰ Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. iii. 6.

Q. 18. What are God's works of providence?

A. God's works of providence are his most holy,¹ wise,² and powerful preserving,³ and governing all his creatures;⁴ ordering them, and all their actions,⁵ to his own glory.⁶

¹ Psa. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

² Psa. civ. 24. O Lord, how manifold are thy works! In wisdom hast thou made them all.

Isa. xxviii. 29. This also cometh forth from the Lord of hosts, *which is* wonderful in counsel, and excellent in working.

³ Heb. i. 3. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.

⁴ Psa. ciii. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Job chapters xxxviii-xli.

⁵ Matt. x. 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Gen. xlv. 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Psa. cxxxv. 6. Whatsoever the Lord pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

⁶ Rom. xi. 36 For of him, and through him, and to him *are* all things; to whom *be* glory for ever. Amen.

Isa. lxiii. 14. So didst thou lead thy people, to make thyself a glorious name.

Q. 19. *What is God's providence toward the angels?*

A. God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation,¹ limiting and ordering that, and all their sins, to his own glory;² and established the rest in holiness and happiness;³ employing them all, at his pleasure, in the administrations of his power, mercy, and justice.⁴

¹ Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

² Pet. ii. 4.

² Job i. 12. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand.

Luke x. 17; Matt. viii. 31.

³ 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels.

Mark viii. 38; Heb. xii. 22.

⁴ Psa. civ. 4. Who maketh his angels spirits; his ministers a flaming fire.

Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Q. 20. *What was the providence of God*

toward man in the estate in which he was created?

A. The providence of God toward man in the estate in which he was created, was, the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth,¹ putting the creatures under his dominion,² and ordaining marriage for his help;³ affording him communion with himself,⁴ instituting the Sabbath,⁵ entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,⁶ of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.⁷

¹ Gen. ii. 8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

² Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

³ Gen. ii. 18. And the Lord God said, *It is not good that man should be alone; I will make him an help meet for him.*

⁴ Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

⁵ Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

⁶ Compare Gen. ii. 16, 17 with Rom. v. 12-14; x. 5; Luke x. 25-28, and with the covenants made with Noah and Abraham.

⁷ Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first parents, being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocence wherein they were created.¹

¹ Gen. iii. 6, 7, 8, 13. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.—And they knew that they *were* naked.—And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—And the Lord God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

² Cor. xi. 3.

Q. 22. *Did all mankind fall in that first transgression?*

A. The covenant being made with Adam, as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation,¹ sinned in him and fell with him in that first transgression.²

¹ Acts xvii. 26. And hath made of one blood all nations of men.

See under figure 6 above.

² Gen. ii. 17. But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die: compared with Rom. v. 12-20, and with 1 Cor. xv. 21, 22.

Q. 23. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.¹

¹ Rom. v. 12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Gal. iii. 10. For as many as are of the works of the law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Q. 24. What is sin?

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature.¹

¹ Rom. iii. 23. All have sinned and come short of the glory of God.

¹ John iii. 4. Sin is the transgression of the law.

Jas. iv. 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Q. 25. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin,¹ the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all

that is spiritually good, and wholly inclined to all evil, and that continually;² which is commonly called original sin, and from which do proceed all actual transgressions.³

¹ Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—By one man's disobedience many were made sinners.

1 Cor. xv. 22.

² Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

Eph. ii. 1. And you *hath he quickened*, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Rom. viii. 7, 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God.

Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and *that every imagination of the thoughts of his heart was only evil continually.*

Rom. iii. 10-20; Psal. li. 5; lvi. 3.

³ James i. 14, 15. But every man is tempted, when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.

Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies.

Q. 26. *How is original sin conveyed from our first parents unto their posterity?*

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.¹

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¹ Psa. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

John iii. 6. That which is born of the flesh is flesh.

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God,¹ his displeasure and curse; so as we are by nature children of wrath,² bond-slaves to Satan,³ and justly liable to all punishments in this world and that which is to come.⁴

¹ Gen. iii. 8, 24. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

² Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

³ 2 Tim. ii. 26. And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Luke xi. 21. When a strong man armed keepeth his palace, his goods are in peace:

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

⁴ Rom. vi. 23. The wages of sin is death.

Rom. v. 14.

Q. 28. What are the punishments of sin in this world.

A. The punishments of sin in this world, are either inward, as blindness of mind,¹ a reprobate sense,² strong delusions,³ hardness of heart,⁴ horror of conscience,⁵ and vile affections: or outward, as the curse of God upon the creatures for our sake,⁷ and all other evils that befall us in our bodies, names, estates, relations, and employments;⁸ together with death itself.⁹

¹ Eph. iv. 18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.

² Rom. i. 28. Even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

³ 2 Thess. ii. 11. And for this cause God shall send them strong delusion, that they should believe a lie.

⁴ Rom. ii. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

⁵ Isa. xxxiii. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

Gen. iv. 13, 14; Matt. xxvii. 4; Heb. x. 27.

⁶ Rom. i. 26. For this cause God gave them up unto vile affections.

⁷ Gen. iii. 17. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

⁸ Deut. xxviii. 15-68.

⁹ Rom. vi. 21, 23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.—The wages of sin is death.

Q. 29. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to

come are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire for ever.¹

¹ 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Mark ix. 43, 44. To go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.

Luke xvi. 24, 26. Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.—Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Matt. xxv. 41, 46; Rev. xiv. 11; John iii. 36.

Q. 30. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the covenant of works;¹ but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace.²

¹ 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

² Tit. iii. 4-7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life.

Tit. i. 2. In hope of eternal life, which God, that cannot lie, promised before the world began.

Gal. iii. 21: Rom. iii. 20-22.

Q. 31. *With whom was the covenant of grace made?*

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.¹

¹ 1 Cor. xv. 22. For as in Adam all die, even so in Christ shall all be made alive.—45. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Isa. liii. 10, 11; Heb. ii. 10, 11, 14.

Q. 32. *How is the grace of God manifested in the second covenant?*

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a mediator,¹ and life and salvation by him;² and requiring faith as the condition to interest them in him,³ promiseth and giveth his Holy Spirit to all his elect, to work in them that faith, with all other saving graces;⁴ and to enable them unto all holy obedience,⁵ as the evidence of the truth of their faith,⁶ and thankfulness to God,⁷ and as the way which he hath appointed them to salvation.⁸

¹ 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

² 1 John v. 11, 12. And this is the record, That God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life.

³ John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

John iii. 36.

⁴ John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13. Which were born; not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

⁵ Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

⁶ James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.—Seest thou how faith wrought with his works, and by works was faith made perfect?

⁷ 2 Cor. v. 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

⁸ Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Tit. ii. 14; iii. 8.

Q. 33. *Was the covenant of grace always administered after one and the same manner?*

A. The covenant of grace was not always administered after the same manner, but the

administrations of it under the Old Testament were different from those under the New.¹

¹ 2 Cor. iii. 6. Who also hath made us able ministers of the New Testament: not of the letter, but of the spirit, Heb. i. 1, 2; viii. 7, 8, &c.

Q. 34. *How was the covenant of grace administered under the Old Testament?*

A. The covenant of grace was administered under the Old Testament, by promises,¹ prophecies,² sacrifices,³ circumcision,⁴ the passover,⁵ and other types and ordinances; which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,⁶ by whom they then had full remission of sin and eternal salvation.⁷

¹ Rom. xv. 8. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

Acts iii. 20.

² Acts iii. 20, 24.

³ Heb. x. 1.

⁴ Rom. iv. 11.

⁵ 1 Cor. v. 7; Ex. xii. 14, 17, 24.

⁶ Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

⁷ Gal. iii. 7. Know ye therefore that they which are of faith, the same are the children of Abraham.

8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9. So then they which be of faith are blessed with faithful Abraham.

Heb. xi.

Q. 35. *How is the covenant of grace administered under the New Testament?*

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, and still is to be, administered in the preaching of the word,¹ and the administration of the sacraments of baptism,² and the Lord's supper;³ in which grace and salvation are held forth in more fulness, evidence and efficacy to all nations.⁴

¹ Matt. xxviii. 19. Go ye therefore, and teach all nations.—

20. Teaching them to observe all things whatsoever I have commanded you.

² Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

³ 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24. And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

⁴ Heb. viii. 6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7. For if that first *covenant* had been faultless, then should no place have been sought for the second.

Q. 36. *Who is the Mediator of the covenant of grace?*

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,¹ who being the

eternal Son of God, of one substance and equal with the Father, in the fulness of time became man, and so was, and continues to be, God and man, in two entire distinct natures, and one person for ever.²

¹ 1 Tim. ii. 5. For *there is* one God, and one Mediator between God and men, the man Christ Jesus.

² John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

John x. 30. I and *my* Father are one.

Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman.

Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily.

Phil. ii. 5-11.

Q. 37. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man by taking to himself a true body, and a reasonable soul,¹ being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, of her substance, and born of her,² yet without sin.³

¹ John i. 14. And the Word was made flesh, and dwelt among us.

Matt. xxvi. 38. My soul is exceeding sorrowful even unto death.

² Luke i. 31, 35, 42. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.—Blessed art thou among women, and blessed is the fruit of thy womb.

Gal. iv. 4. God sent forth his Son, made of a woman.

³ Heb. iv. 15. For we have not an high priest which

cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

Q. 38. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice, procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.¹

¹ See General Note, p. 167.

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the law,¹ suffer and make intercession for us in our nature,² have a fellow-feeling of our infirmities;³ that we might receive the adoption of sons,⁴ and have comfort and access with boldness unto the throne of grace.⁵

¹ Rom. v. 19. By the obedience of one shall many be made righteous.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

² Heb. ii. 14. Forasmuch then as the children are

partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death.

Heb. vii. 24, 25. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

³ Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

⁴ Gal. iv. 5. To redeem them that were under the law, that we might receive the adoption of sons.

⁵ Heb. iv. 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as *we are*, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Q. 40. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator who was to reconcile God and man, should himself be both God and man, and this in one person; that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.¹

¹ See General Note, p. 167.

Q. 41. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins.¹

¹ Matt. i. 21. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

Q. 42. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure;¹ and so set apart, and fully furnished with all authority and ability,² to execute the office of prophet,³ priest,⁴ and king of his church, in the estate both of his humiliation and exaltation.⁵

¹ John iii. 34. God giveth not the Spirit by measure unto him.

Luke iv. 18-21.

² Luke iv. 14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Matt. xxviii. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

³ Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

Luke iv. 18, 21.

⁴ Heb. v. 5, 6. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec.

Heb. iv. 14, 15.

⁵ Rev. xix. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Isa. ix. 6, 7; Psal. ii. 6.

Q. 43. *How doth Christ execute the office of a prophet?*

4. Christ executeth the office of a prophet, in his revealing to the church in all ages,¹ by his Spirit and word,² in divers ways of administration, the whole will of God, in all things concerning their edification and salvation.³

¹ John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

4 In him was life; and the life was the light of men.

² 2 Pet. i. 21. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were moved by the Holy Ghost*.

2 Cor. ii. 9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10. To whom ye forgive any thing, I *forgive* also: for if I forgave anything, to whom I forgave *it*, for your sakes *forgave* I it in the person of Christ.

³ Eph. iv. 11, 12, 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

John xx. 31.

Q. 44. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God,¹ to be a reconciliation for the sins of his people;² and in making continual intercession for them.³

¹ Heb. ix. 14, 28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience—So Christ was once offered to bear the sins of many.

³ Heb. ii. 17. That he might be a merciful and faithful

high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

³ Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 45. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in calling out of the world a people to himself;¹ and giving them officers,² laws,³ and censures, by which he visibly governs them;⁴ in bestowing saving grace upon his elect,⁵ rewarding their obedience,⁶ and correcting them for their sins,⁷ preserving and supporting them under all their temptations and sufferings,⁸ restraining and overcoming all their enemies,⁹ and powerfully ordering all things for his own glory,¹⁰ and their good;¹¹ and also in taking vengeance on the rest, who know not God, and obey not the gospel.¹²

¹ John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

27. My sheep hear my voice, and I know them, and they follow me.

Isa. lv. 5. Behold, thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee, shall run unto thee, because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee.

² 1 Cor. xii. 28. And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Eph. iv. 11, 12.

³ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even unto the end of the world.* Amen.

⁴ Matt. xviii. 17, 18. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

1 Cor. v. 4, 5. 1 Tim. v. 20. Tit. iii. 10.

⁵ Acts v. 31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

⁶ Rev. xxii. 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Matt. xxv. 34-36. Rom. ii. 7.

⁷ Rev. iii. 19. As many as I love, I rebuke and chasten. Heb. xii. 6, 7.

⁸ 2 Cor. xii. 9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.

Rom. viii. 35-39.

⁹ 1 Cor. xv. 25. For he must reign till he hath put all enemies under his feet.

Acts xii. 17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Acts xviii. 9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

¹⁰ Rom. xiv. 11. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Col. i. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Matt. xxviii. 19, 20.

¹¹ Rom. viii. 28. And we know that all things work

together for good to them that love God, to them who are the called according to *his* purpose.

¹² 2 Thess. i. 8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Psa. ii. 9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Q. 46. What was the estate of Christ's humiliation?

A. The estate of Christ's humiliation was that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death until his resurrection.¹

¹ Phil. ii. 6, 7, 8. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2 Cor. viii. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Gal. iv. 4.

Q. 47. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God in the bosom of the Father, he was pleased in the fulness of time to become the son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.¹

¹ John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

See citations under Q. 46 above.

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law,¹ which he perfectly fulfilled,² and by conflicting with the indignities of the world,³ temptations of Satan,⁴ and infirmities in his flesh; whether common to the nature of man, or particularly accompanying that his low condition.⁵

¹ Gal. iv. 4. God sent forth his Son, made of a woman, made under the law.

² Matt. iii. 15. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

John xix. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Rom. v. 19.

³ Heb. xii. 2. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Isa. liii. 2, 3; Ps. xxii. 6.

⁴ Matt. iv. 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

See Verses 2-12; Luke iv. 1-14.

⁵ Heb. ii. 17, 18. Wherefore in all things it behooved him to be made like unto *his* brethren.—For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

Heb. iv. 15; Isa. lii. 13, 14.

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by Judas,¹ forsaken by his disciples,² scorned and rejected by the world,³ condemned by Pilate, and tormented by his persecutors;⁴ having also conflicted with the terrors of death and the powers of darkness, felt and borne the weight of God's wrath,⁵ he laid down his life an offering for sin,⁶ enduring the painful, shameful, and cursed death of the cross.⁷

¹ Matt. xxvii. 4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? See thou *to that*.

² Matt. xxvi. 56. Then all the disciples forsook him, and fled.

³ Luke xviii. 32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33. And they shall scourge *him*, and put him to death; and the third day he shall rise again.

Isa. liii. 3.

⁴ Matt xxvii. 26. And when he had scourged Jesus, he delivered *him* to be crucified.

John xix. 34; Luke xxii. 63, 64.

⁵ Luke xxii. 44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice—Eli, Eli, lama sabachthani?—My God, my God, why hast thou forsaken me?

Rom. viii. 32.

⁶ Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

1 Cor. xv. 3, 4; Isa. liii. 10.

⁷ Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Heb. xii. 2; Gal. iii. 13.

Q. 50. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death consisted in his being buried,¹ and continuing in the state of the dead, and under the power of death till the third day,² which hath been otherwise expressed in these words, He descended into hell.

¹ 1 Cor. xv. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4. And that he was buried, and that he rose again the third day according to the scriptures.

² Matt. xii. 40. For as Jonas was three days and three night in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Luke xviii. 33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

Q. 51. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehendeth his resurrection,¹ ascension,² sitting at the right hand of the Father,³ and his coming again to judge the world.⁴

¹ 1 Cor. xv. 4. And that he rose again the third day, according to the scriptures.

² Luke xxiv. 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts i. 9-11.

³ Eph. i. 20. And set *him* at his own right hand.

⁴ Acts i. 11. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts xvii. 31.

Q. 52. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held)¹ and having the very same body in which he suffered, with the essential properties thereof,² (but without mortality and other common infirmities belonging to this life) really united to his soul,³ he rose again from the dead the third day by his own power;⁴ whereby he declared himself to be the Son of God,⁵ to have satisfied divine justice,⁶ to have vanquished death and him that had the power of it,⁷ and to be Lord of quick and dead.⁸ All which he did as a public person,⁹ the head of his church,¹⁰ for their justification,¹¹ quickening in grace,¹² support against enemies,¹³ and to assure them of their resurrection from the dead at the last day.¹⁴

¹Acts ii. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Psa. xvi. 10. For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption.

²Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

³Rev. i. 18. *I am* he that liveth, and was dead; and behold, I am alive for evermore; Amen: and have the keys of hell and of death.

⁴John x. 18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

⁵Rom. 1. 4. And declared to be the Son of God with

power, according to the Spirit of holiness, by the resurrection from the dead.

⁶ Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

1 Cor. xv. 17.

⁷ Heb. ii. 14. That through death he might destroy him that had the power of death, that is, the devil.

Rev. i. 18.

⁸ Rom. xiv. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

⁹ 1 Cor. xv. 21, 22. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

¹⁰ Eph. i. 22, 23. And gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

Col. i. 18.

¹¹ Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

¹² Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ.—and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.

Col. ii. 12.

¹³ 1 Cor. xv. 25, 26. For he must reign, till he hath put all enemies under his *feet*. The last enemy *that* shall be destroyed *is* death.

Acts xii. 17; Acts xviii. 9, 10.

¹⁴ 1 Cor. xv. 20. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. dead, *and* become the first-fruits of them that slept.

1 Thess. iv. 13-18.

Q. 53. *How was Christ exalted in his ascension?*

A. Christ was exalted in his ascension, in that having, after his resurrection, often appeared unto, and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,¹ and giving them commission to preach the gospel to all nations;² forty days after his resurrection, he, in our

nature, and as our head, triumphing over enemies, visibly went up into the highest heavens,³ there to receive gifts for men,⁴ to raise up our affections thither,⁵ and to prepare a place for us,⁶ where himself is, and shall continue till his second coming at the end of the world.⁷

¹ Acts i. 2, 3. Until the day on which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

² Matt. xxviii. 19, 20. Go ye therefore and teach all nations—Teaching them to observe all things whatsoever I have commanded you.

Acts i. 8.

³ Heb. vi. 20. Whither the forerunner is for us entered, *even* Jesus made an high priest for ever.

Eph. iv. 8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Acts i. 9. While they beheld, he was taken up; and a cloud received him out of their sight.

⁴ Psa. lxxviii. 18. Thou hast ascended on high:—thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among* them.

⁵ Col. iii. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.

⁶ John xiv. 2. I go to prepare a place for you.

⁷ Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is

advanced to the highest favour with God the Father,¹ with all fulness of joy,² glory,³ and power over all things in heaven and earth;⁴ and doth gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces,⁵ and maketh intercession for them.⁶

¹ Phil. ii. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

² Acts ii. 28. Thou shalt make me full of joy with thy countenance.

Compared with Psal. xvi. 11.

³ John xvii. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

⁴ Eph. i. 22. And hath put all *things* under his feet and gave him *to be* the head over all things to the church.

1 Pet. iii. 22.

⁵ Eph. iv. 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

See citations under Q. 45.

⁶ Rom. viii. 34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

See citations under Q. 44.

Q. 55. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven,¹ in the merit of his obedience and sacrifice on earth;² declaring his will to have it applied to all believers;³ answering all accusations against them;⁴ and

procuring for them quiet of conscience, notwithstanding daily failings,⁵ access with boldness to the throne of grace,⁶ and acceptance of their persons⁷ and services.⁸

¹ Heb. ix. 24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

² Heb. i. 3. When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

³ John xvii. 9, 20, 24. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.—Neither pray I for these alone, but for them also which shall believe on me through their word.—Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me.

⁴ Rom. viii. 33, 34. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who is he that condemneth? *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

⁵ Rom. v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

⁶ Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

⁷ Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

⁸ 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Rev. viii. 3, 4.

Q. 56. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked

men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.¹

¹ Matt. xxiv. 30. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Luke ix. 26. For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Matt. xxv. 31.

Q. 57. What benefits hath Christ procured by his mediation?

A. Christ by his mediation hath procured redemption, with all other benefits of the covenant of grace.¹

¹ Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2 Cor. i. 20.

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.¹

¹ John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Tit. iii. 5, 6. But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

Q. 59. Who are made partakers of redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it;¹ who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel.²

¹ John vi. 37, 39. All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.—And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

John x. 15. I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.

Rom. viii. 29, 30.

² 1 Pet. i. 2. Elect according to the foreknowledge of

God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved,¹ be they never so diligent to frame their lives according to the light of nature,² or the laws of that religion which they profess;³ neither is there salvation in any other, but in Christ alone,⁴ who is the Saviour only of his body the church.⁵

¹ Rom. x. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Rom. i. 18-32.

² 1 Cor. i. 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Rom. i. 18-32; Rom. iii. 9-19.

³ John iv. 22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

Phil. iii. 4-10.

⁴ Acts iv. 12. Neither is there salvation in any other:

for there is none other name under heaven given among men, whereby we must be saved.

⁵ John vi. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.—44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Q. 61. *Are all they saved who hear the gospel, and live in the church?*

A. All that hear the gospel, and live in the visible church, are not saved; but only they who are true members of the church invisible.¹

¹ Rom. ix. 6. They are not all Israel which are of Israel.

Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matt. xiii. 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Q. 62. *What is the visible church?*

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion,¹ and of their children.²

¹ 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

1 Cor. xii. 12, 13; Rom. xv. 1-12.

² Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their genera-

tions for an everlasting covenant, to be a God unto thee, and to thy seed after thee. See the context.

Compare Gal. iii. 7, 9, 14; Rom. iv.

Acts ii. 39. For the promise is unto you, and to your children.

1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Mark x. 13. And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put his hands upon them, and blessed them.

Q. 63. What are the special privileges of the visible church?

A. The visible church hath the privilege of being under God's special care and government;¹ of being protected and preserved in all ages, notwithstanding the opposition of all enemies;² and of enjoying the communion of saints, the ordinary means of salvation,³ and offers of grace by Christ, to all members of it, in the ministry of the gospel, testifying that whosoever believes in him shall be saved,⁴ and excluding none that will come unto him.⁵

¹ 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Eph. iv. 11, 12; Acts xiii. 1, 2; Isa. xlix. 14-16.

² Matt. xvi. 18. And upon this rock I will build my church; and the gates of hell shall not prevail against it.

Isa. xxxi. 4, 5; Psa. cxv. 9-18.

³ Acts ii. 42. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Rom. iii. 1. What advantage then hath the Jew? of what profit *is there* of circumcision?

2. Much every way: chiefly, because that unto them were committed the oracles of God.

⁴ Psa. cxlvii. 19, 20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his judgments*, they have not known them.

Rom. ix. 4; Acts xvi. 31; Rev. xxii. 17.

⁵ John vi. 37. And him that cometh to me I will in no wise cast out.

Q. 64. *What is the invisible church?*

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.¹

¹ John xi. 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

John x. 16. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold, *and* one shepherd.

Eph. i. 10, 22, 23.

Q. 65. *What special benefits do the members of the invisible church enjoy by Christ?*

A. The members of the invisible church, by Christ, enjoy union and communion with him in grace and glory.¹

¹ John xvii. 21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.

Eph. ii. 5, 6.

¹ John i. 3. And truly our fellowship is with the Father, and with his Son Jesus Christ.

John xvii. 24. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.

Q. 66. *What is that union which the elect have with Christ?*

A. The union which the elect have with Christ is the work of God's grace,¹ whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;² which is done in their effectual calling.³

¹ Eph. ii. 8. For by grace are ye saved, through faith: and that not of yourselves; *it is* the gift of God. See Context.

² 1 Cor. vi. 17. But he that is joined unto the Lord is one spirit.

John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Eph. v. 23, 30. Even as Christ is the head of the church.—For we are members of his body, of his flesh, and of his bones.

John xv. 1-5.

³ 1 Cor. i. 9. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 Pet. v. 10.

Q. 67. *What is effectual calling?*

A. Effectual calling is the work of God's almighty power and grace,¹ whereby (out of his free and especial love to his elect, and from nothing in them moving him thereunto)² he doth in his accepted time invite and draw them to Jesus Christ, by his word and Spirit;³ savingly enlightening their minds,⁴ renewing and powerfully determining their wills,⁵ so as they (although in

themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein.⁶

¹ Eph. i. 18, 19, 20. That ye may know what is the hope of his calling—and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly *places*.

² Tim. i. 9. Who hath saved us and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

² Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Rom. ix. 11.—That the purpose of God, according to election might stand, not of works, but of him that calleth.

Eph. ii. 4-10.

³ 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you*, in Christ's stead, be ye reconciled to God.

John vi. 44. No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up at the last day.

2 Thess. ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

⁴ Acts xxvi. 18. To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

⁵ Ezek. xi. 19. And I will put a new spirit within you: and I will take the stony heart out of their flesh, and I will give them a heart of flesh.

Ezek. xxxvi. 26, 27.

⁶ John vi. 45. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure.

Deut. xxx. 6; Eph. ii. 5.

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called;¹ although others may be, and often are outwardly called by the ministry of the word,² and have some common operations of the Spirit,³ who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.⁴

¹ Acts xiii. 48. And as many as were ordained to eternal life, believed.

John vi. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.—

44. No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day.

John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

² Matt. xxii. 14. For many are called, but few are chosen.

³ Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word—yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended.

Heb. vi. 4-6.

⁴ Psa. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels.

John xii. 38, 39, 40. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their*

eyes, nor understand with *their* heart, and be converted, and I should heal them.

Acts. xxviii. 25-27; John vi. 64, 65; Prov. i. 24-32; Psa. xcv. 9-11.

Q. 69. *What is the communion in grace, which the members of the invisible church have with Christ?*

A. The communion in grace, which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification,¹ adoption,² sanctification, and whatever else in this life manifests their union with him.³

¹ Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified.

² Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself.

³ 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. 70. *What is justification?*

A. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight;¹ not for any thing wrought in them, or done by them,² but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,³ and received by faith alone.⁴

¹ 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. iii. 22. Even the righteousness of God, *which is by faith of Jesus Christ unto all, and upon all them that believe.*—24. Being justified freely by his grace through the redemption that is in Christ Jesus: 25. Whom God hath set forth to *be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

² Eph. i. 6, 7. Wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Rom. iii. 28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

³ Rom. iii. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to *be* a propitiation, through faith in his blood.

Rom. v. 17. Much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

18. Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom. iv. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7. *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*

8. *Blessed is the man to whom the Lord will not impute sin.*

⁴ Rom. v. 1. Therefore being justified by faith, we have peace with God.

Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Gal. ii. 16; Phil. iii. 9; Rom. iii. 25, 26.

Q. 71. *How is justification an act of God's free grace?*

A. Although Christ by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified: yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them; and did provide this surety, his only Son, imputing his righteousness to them, and requiring nothing of them for their justification, but faith, which also is his gift, their justification is to them of free grace.¹

¹ See citations under Question 70.

Q. 72. *What is justifying faith?*

A. Justifying faith is a saving grace,¹ wrought in the heart of a sinner, by the Spirit and word of God;² whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,³ not only assenteth to the truth of the promise of the gospel,⁴ but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin,⁵ and for the accepting and accounting of his person righteous in the sight of God for salvation.⁶

¹ Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

² Rom. x. 14, 17. How shall they believe in him of whom they have not heard?—So then faith *cometh* by hearing, and hearing by the word of God.

² Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God

hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

³ John xvi. 8, 9. And when he is come, he will reprove **the** world of sin, and of righteousness, and of judgment: of sin, because they believe not on me.

Acts xvi. 30. Sirs, what must I do to be saved?

Acts ii. 37; Eph. ii. 1; Acts iv. 12; Rom. vii. 9.

⁴ Rom. x. 8. But what saith it? The word is nigh thee, *even* in thy mouth and in thy heart: that is, the word of faith, which we preach:

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

⁵ Acts x. 43. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

Gal ii. 15. We *who are* Jews by nature, and not sinners of the Gentiles,

16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Acts xvi. 31.

⁶ Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

Q. 73. *How doth faith justify a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it;¹ nor as if the grace of faith, or any act thereof, were imputed to him for justification;² but only as it is an instrument, by which he receiveth and applieth Christ and his righteousness.³

¹ Gal. iii. 11. But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

² Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost:

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

Rom. iv. 5-8.

³ Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God,¹ in and for his only Son Jesus Christ,² whereby all those that are justified are received into the number of his children,³ have his name put upon them,⁴ the Spirit of his Son given to them,⁵ are under his fatherly care and dispensations,⁶ admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.⁷

¹ 1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

² Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

³ John i. 12. But as many as received him, to them gave he power to become the sons of God.

⁴ Rev. iii. 12. And *I will write upon him* my new name.
2 Cor. vi. 18.

⁵ Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

⁶ Psa. ciii. 13. Like as a father pitieth *his* children, so the Lord pitieth them that fear him.

Prov. xiv. 26. In the fear of the Lord *is* strong confidence; and his children shall have a place of refuge.

Matt. vi 32.—For your heavenly Father knoweth that ye have need of all these things.

⁷ Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.

Heb. vi. 12.

Q. 75. *What is sanctification?*

A. Sanctification is a work of God's grace, whereby they, whom God hath, before the foundation of the world, chosen to be holy, are, in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God;¹ having the seeds of repentance unto life, and all other saving graces, put into their hearts,² and those graces so stirred up, increased and strengthened,³ as that they more and more die unto sin, and rise into newness of life.⁴

¹ Eph. i. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:

1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth..

Rom. vi. 4, 5, 6. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: 6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Eph. iv. 23, 24. And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

Phil. iii. 10.

² Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin; because he is born of God.

³ Jude 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

Eph. iii. 16, 17, 18. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, &c.

Col. i. 10, 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

⁴ Rom. vi. 4, 6, 14. Even so we also should walk in newness of life.—Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

Q. 76. *What is repentance unto life?*

A. Repentance unto life is a saving grace,¹ wrought in the heart of a sinner by the Spirit and word of God,² whereby out of the sight and sense, not only of the danger,³ but also of the filthiness and odiousness of his sins,⁴ and upon the apprehension of God's mercy in

Christ, to such as are penitent,⁵ he so grieves for, and hates his sins,⁶ as that he turns from them all to God,⁷ purposing and endeavoring constantly to walk with him in all the ways of new obedience.⁸

¹ 2 Tim. ii. 25. If God peradventure will give them repentance to the acknowledging of the truth.

Luke xxiv. 47.

² Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

20. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Zech. xii. 10. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him.

Acts ii. 37.

³ Ezek. xviii. 30, 32. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Turn *yourselves* and live ye.

Luke xv. 17, 18. How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise and go to my father.

Hos. ii. 6, 7.

⁴ Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings, that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

Ezek. xvi. 61, 63. Then thou shalt remember thy ways, and be ashamed.—That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame.

Isa. xxx. 22.

⁵ Luke xxii. 61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62. And Peter went out, and wept bitterly.

Zech. xii. 10.

⁶ 2 Cor. vii. 11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge!

Acts ii. 37.

⁷ Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God.

Ezek. xiv. 6. Repent, and turn *yourselves* from your idols: and turn away your faces from all your abominations.

1 Kings viii. 47, 48.—If they shall bethink themselves—and so return unto thee with all their heart, and with all their soul.

1 Sam. vii. 3.

⁸ Psa. cxix. 59, 128. I thought on my ways, and turned my feet unto thy testimonies.—Therefore I esteem all *thy* precepts *concerning* all *things* to be right; and I hate every false way.

Q. 77. *Wherein do justification and sanctification differ?*

A. Although sanctification be inseparably joined with justification,¹ yet they differ in that God, in justification, imputeth the righteousness of Christ;² in sanctification, his Spirit infuseth grace, and enableth to the exercise thereof;³ in the former, sin is pardoned;⁴ in the other, it is subdued;⁵ the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;⁶ the other is neither equal in all,⁷ nor in this life perfect in any,⁸ but growing up to perfection.⁹

¹ 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by ^{the} Spirit of our God.

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Rom. viii. 30.

² Rom. iv. 6, 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.—Blessed is the man to whom the Lord will not impute sin.

Phil. iii. 8. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

2 Cor. v. 21.

³ Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

⁴ Rom. iii. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the remission of sins.

⁵ Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

⁶ Rom. viii. 1, 33, 34. *There is* therefore now no condemnation to them which are in Christ Jesus.—Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth?

⁷ 1 Cor. iii. 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

Mark iv. 28.

⁸ 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us.—If we say that we have not sinned, we make him a liar, and his word is not in us.

⁹ 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Phil. iii. 12, 13, 14. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.

Eph. iv. 11-15.

Q. 78. *Whence ariseth the imperfection of sanctification in believers?*

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lusting of the flesh against the Spirit; whereby they are often foiled with temptations, and fall into many sins,¹ are hindered in all their spiritual services,² and their best works are imperfect and defiled in the sight of God.³

¹ Rom. vii. 18, 23. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not.—But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

² Gal. v. 17. For the flesh lusteth against the spirit—so that ye cannot do the things that ye would.

Heb. xii. 1.—Let us lay aside every weight, and the sin which doth so easily beset us.

³ Ex. xxviii. 38. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

Rom. vii. 18, 23.

Q. 79. *May not true believers, by reason of their imperfections, and the many tempta-*

tions and sins they are overetaken with, fall away from the state of grace?

4. True believers, by reason of the unchangeable love of God,¹ and his decree and covenant to give them perseverance,² their inseparable union with Christ,³ his continual intercession for them,⁴ and the Spirit and seed of God abiding in them,⁵ can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.⁶

¹ Jer. xxxi. 3. I have loved thee with an everlasting love.

John xiii. 1.

² 1 Cor. i. 8. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

Heb. vi. 17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath.

Heb. xiii. 20, 21; Isa. liv. 10.

³ 1 Cor. xii. 27. Now ye are the body of Christ, and members in particular.

Compare with Rom. viii. 35-39.

⁴ Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Luke xxii. 32.

⁵ 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

1 John ii. 27. But the anointing, which ye have received of him, abideth in you: and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

⁶ Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 1 Pet. i. 5; Phil. i. 6.

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.¹

¹ 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments.

1 Cor. ii. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

1 John iv. 13, 16. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

1 John iii. 14, 18, 19, 21, 24. We know that we have passed from death unto life, because we love the brethren.—Let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.—Beloved, if our hearts condemn us not, then have we confidence toward God.—And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Rom. viii. 16. The Spirit itself beareth witness with our spirit, that we are the children of God.

1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it;¹ and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desersions;² yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair.³

¹ Isa. i. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Psa. lxxxviii.

² Psa. xxxi. 22. For I said in my haste, I am cut off from before thine eyes.

Psa. lxxvii. 1-12; Psa. xxx. 6, 7; Psa. li. 8, 12.

³ Job xlii. 15. Though he slay me, yet will I trust in him

Psa. lxxiii. 13. Verily I have cleansed my heart in vain, and washed my hands in innocency.

14. For all the day long have I been plagued, and chastened every morning.

15. If I say, I will speak thus; behold, I should offend *against* the generation of thy children.—23. Nevertheless I am continually with thee; thou hast holden me by my right hand.

1 John iii. 9; Isa. liv. 7-11.

Q. 82. What is the communion in glory which the members of the invisible church have with Christ?

A. The communion in glory, which the members of the invisible church have with Christ, is in this life,¹ immediately after death,² and at last perfected at the resurrection and day of judgment.³

¹ 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

² Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

³ 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 Thess. iv. 17; Rev. xxi. 3-5.

Q. 83. What is the communion in glory with Christ, which the members of the invisible church enjoy in this life?

A. The members of the invisible church have communicated to them, in this life, the first-fruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of;¹ and as an earnest thereof, enjoy the sense of God's love,² peace of conscience, joy in the Holy Ghost, and hope of glory.³ As, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the

beginning of the torments, which they shall endure after death.⁴

¹ Eph. ii. 4, 5, 6. God—even when we were dead in sins, hath quickened us together with Christ;—and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus.

² Rom. v. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

² Cor. i. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

³ Rom. v. 1, 2. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.

⁴ Gen. iv. 13. And Cain said unto the Lord, My punishment is greater than I can bear.

Matt. xxvii. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Heb. x. 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Mark ix. 44. Where their worm dieth not, and the fire is not quenched.

Rom. ii. 9.

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of sin,¹ it is appointed unto all men once to die;² for that all have sinned.³

¹ Rom. vi. 23. For the wages of sin is death.

² Heb. ix. 27. And as it is appointed unto men once to die.

³ Rom. v. 12. So death passed upon all men, for that all have sinned.

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;¹ so that although they die, yet it is out of God's love,² to free them perfectly from sin and misery,³ and to make them capable of further communion with Christ in glory, which they then enter upon.⁴

¹ 1 Cor. xv. 26, 55, 56, 57. The last enemy *that* shall be destroyed *is* death.—O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ.

Heb. ii. 15.

² Isa. lvii. 1, 2. The righteous is taken away from the evil *to come*. He shall enter into peace: they shall rest in their beds.

2 Kings xxii. 20. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place.

³ Luke xvi. 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

2 Cor. v. 1-8.

⁴ Luke xxiii. 43. And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise.

Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Q. 86. *What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

4. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory;¹ waiting for the full redemption of their bodies,² which even in death continue united to Christ,³ and rest in their graves as in their beds, till at the last day they be again united to their souls.⁴ Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of the great day.⁵

¹ Luke xvi. 23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Luke xxiii. 43. And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise.

Phil. 1. 23; 2 Cor. v. 6-8.

² Rom. viii. 23. Waiting for the adoption, *to wit*, the redemption of our body.

Psa. xvi. 9. My flesh also shall rest in hope.

³ 1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.

⁴ Rom. viii. 23. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

⁵ Luke xvi. 23, 24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham,—send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Acts 1. 25. From which Judas by transgression fell, that he might go to his own place.

Jude 6. He hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

Q. 87. *What are we to believe concerning the resurrection?*

A. We are to believe, that at the last day, there shall be a general resurrection of the dead, both of the just and unjust;¹ when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which are laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ.² The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body:³ and the bodies of the wicked shall be raised up in dishonour by him as an offended judge.⁴

¹ Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust.

² 1 Cor. xv. 51, 52, 53. Behold I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

1 Thess. iv. 15, 16, 17. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive *and* remain, shall be

caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

John v. 28, 29.

³ 1 Cor. xv. 21, 22, 23, 42, 43, 44. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. [It is evidently the scope of the apostle's argument in this passage, to prove, that as all the natural seed of Adam, their covenant-head, were subjected to death by his offence; so all the spiritual seed of Christ, their new covenant-head, shall be raised from death, to an immortal life of glory and blessedness, by virtue of his resurrection. It is therefore a perversion of the Scripture, to adduce this text as a proof of universal redemption.] But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming.—So also *is* the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body.

⁴ John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Matt. xxv. 33.

Q. 88. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgment of angels and men,¹ the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.²

¹ 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

Rev. xx. 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

² Matt. xxiv. 36, 42, 44. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.—Watch, therefore; for ye know not what hour your Lord doth come.—Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

Luke xxi. 35, 36.

Q. 89. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment, the wicked shall be set on Christ's left hand,¹ and upon clear evidence, and full conviction of their own consciences,² shall have the fearful but just sentence of condemnation pronounced against them;³ and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever.⁴

¹ Matt. xxv. 33. And he shall set the sheep on his right hand, but the goats on the left.

² Rom. ii. 15, 16. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing, or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

See the context.

³ Matt. xxv. 41, 42. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat, &c.

⁴ Matt. xxv. 46. And these shall go away into everlasting punishment.

2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Luke xvi. 26; Mark ix. 43, 44; Mark xiv. 21.

Q. 90. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous, being caught up to Christ in the clouds,¹ shall be set on his right hand, and there openly acknowledged and acquitted,² shall join with him in the judging of reprobate angels and men:³ and shall be received into heaven,⁴ where they shall be fully and for ever freed from all sin and misery;⁵ filled with inconceivable joy;⁶ made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels,⁷ but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.⁸ And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

¹ 1 Thess. iv. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.

² Matt. xxv. 33. And he shall set the sheep on his right hand.

Matt. x. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

³ 1 Cor. vi. 2, 3. Do ye not know that the saints shall judge the world?—Know ye not that we shall judge angels?

⁴ Matt. xxv. 34, 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:—But the righteous into life eternal.

⁵ Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle.

Rev. vii. 17. And God shall wipe away all tears from their eyes.

⁶ Psa. xvi. 11. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore.

1 Cor. ii. 9.

⁷ Heb. xii. 22, 23. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

⁸ 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1 Cor. xiii. 12. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

1 Thess. iv. 17, 18. So shall we ever be with the Lord. Wherefore, comfort one another with these words.

Rev. xxii. 3-5.

Having seen what the Scriptures principally teach us to believe concerning God, it follows to consider what they require as the duty of man.

Q. 91. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.¹

¹ Deut. xxix. 29. The secret *things* belong unto the Lord our God; but those *things which are revealed* belong unto us, and to our children for ever, that we may do all the words of this law.

Mich. vi. 8; 1 Sam. xv. 22.

Q. 92. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.¹

¹ Rom. x. 5. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

Rom. ii. 14, 15. When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts.

Gen. ii. 17.

Q. 93. *What is the moral law?*

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man:¹ promising life upon the fulfilling, and threatening death upon the breach of it.²

¹ Jas. ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

Deut. v. 1, 31, 33; Luke x. 26, 27; 1 Thess. v. 23.

² Rom. x. 5.—The man which doeth those things shall live by them.

Gal. iii. 10. Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

Q. 94. *Is there any use of the moral law to man since the fall?*

A. Although no man since the fall can attain to righteousness and life by the moral law,¹ yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.²

¹ Rom. viii. 3. For what the law could not do in that it was weak through the flesh. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

Gal. ii. 16.—For by the works of the law shall no flesh be justified.

² 1 Tim. i. 8. But we know that the law *is* good, if a man use it lawfully.

Gal. iii. 19. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; and *it was* ordained by angels in the hand of a mediator.—24. Wherefore the law was our schoolmaster to *bring us* unto Christ, that we might be justified by faith.

Q. 95. *Of what use is the moral law to all men?*

A. The moral law is of use to all men, to inform them of the holy nature and will of God,¹ and of their duty binding them to walk accordingly;² to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives,³ to

humble them in the sense of their sin and misery,⁴ and thereby help them to a clearer sight of the need they have of Christ,⁵ and of the perfection of his obedience.

¹ Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and just, and good.

² Micah vi. 8. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Luke x. 26, 28, 37. He said unto him, What is written in the law? how readest thou?—And he said unto him, Thou hast answered right: this do, and thou shalt live.—And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

³ Psal. xix. 11, 12. Moreover by them is thy servant warned:—who can understand *his* errors?

Rom. iii. 20. For by the law is the knowledge of sin.

Rom. vii. 7. I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

⁴ Rom. iii. 9, 23. What then? Are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin:—for all have sinned and come short of the glory of God.

Rom. vii. 9, 13. When the commandment came, sin revived and I died.—That sin by the commandment might become exceeding sinful.

⁵ Gal. iii. 21, 22. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Q. 96. *What particular use is there of the moral law to unregenerate men?*

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from the wrath to come,¹ and to drive them to Christ;² or, upon their continuance in the estate and way of sin, to leave them inexcusable,³ and under the curse thereof.⁴

¹Rom. vii. 9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

1 Tim. i. 9, 10.

²Gal. iii. 24. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

³Rom. i. 20. So that they are without excuse. Compared with Rom. ii. 15.

⁴Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Q. 97. *What special use is there of the moral law to the regenerate?*

A. Although they that are regenerate and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned: yet, beside the general uses thereof common to them with all men, it is of special use to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof, in their stead and for their good;¹ and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.²

¹ Rom. vii. 4, 6. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.— But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

Rom. vi. 14. For ye are not under the law, but under grace.

Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight.

Rom. viii. 1, 34. *There is therefore now no condemnation to them which are in Christ Jesus.—Who is he that condemneth?*

Gal. iii. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us.—That we might receive the promise of the Spirit through faith.

Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us.

2 Cor. v. 21.

2 Col. i. 12, 13, 14. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son; in whom we have redemption through his blood, *even* the forgiveness of sins.

Rom. vii. 22. For I delight in the law of God, after the inward man.

Tit. ii. 11-14.

Q. 98. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments,¹ which were delivered by the voice of God upon mount Sinai, and written by him on two tables of stone;² and are recorded in the twentieth chapter of Exodus; the first four commandments containing our duty to God, and the other six our duty to man.

¹ Matt. xix. 17. And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

² Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments.

Ex. xxxiv. 1-4.

Q. 99. *What rules are to be observed for the right understanding of the ten commandments?*

A. For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.¹

¹ Psa. xix. 7. The law of the Lord is perfect.

James ii. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Matt. v. 22, 28, 37, 44. Whosoever shall say [to his brother] Thou fool, shall be in danger of hell fire.—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.—But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.—But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.¹

¹ Rom. vii. 14. For we know that the law is spiritual.

Deut. vi. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

Matt. xxii. 37-39; Matt. xii. 36, 37.

See citations under Rule 1 above.

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.¹

1 Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

1 Tim. vi. 10. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Ex. xx. 3-5; Amos viii. 5.

4. That as, where a duty is commanded, the contrary sin is forbidden;¹ and where a sin is forbidden, the contrary duty is commanded:² So, where a promise is annexed, the contrary threatening is included;³ and where a threatening is annexed, the contrary promise is included.⁴

¹ Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words.

Matt. xv. 4, 5, 6. For God commanded, saying, Honour thy father and mother: and He that curseth father or mother, let him die the death. But ye say, *Whosoever* shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

Deut. vi. 13. Compared with Matt. iv. 9, 10.

² Eph. iv. 28. Let him that stole steal no more; but rather let him labour, &c.

³ Ex. xx. 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Compared with Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

⁴ Jer. xlviii. 7, 8. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*: if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

Ex. xx. 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Compared with Psa. xv. 1, 4, 5; Psa. xxiv. 4, 5.

5. That what God forbids, is at no time to be done;¹ what he commands is always our duty;² and yet every particular duty is not to be done at all times.³

¹ Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come? whose damnation is just.

Heb. xi. 25.

² Deut. iv. 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them thy sons, and thy sons' sons.

³ Matt. xii. 7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Mark xiv. 7.

6. That, under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.¹

¹ 1 Thess. v. 22. Abstain from all appearance of evil.

Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another.

Heb. x. 24. Let us consider one another, to provoke unto love, and to good works.

Col. iii. 21.

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.¹

¹ Ex. xx. 10. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Josh. xxiv. 15.

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;¹ and to take heed of partaking with others in what is forbidden them.²

¹ Heb. x. 24. And let us consider one another to provoke unto love and to good works.

² 1 Tim. v. 22. Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure.

Eph. v. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

Q. 100. *What special things are we to consider in the ten commandments?*

A. We are to consider in the ten commandments, the preface, the substance of the commandments themselves, and the several reasons annexed to some of them the more to enforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*¹

Wherein God manifesteth his sovereignty, as being Jehovah, the eternal, immutable, and almighty God; having his being in and of himself, and giving being to all his words and works; and that he is a God in covenant, as with Israel of old, so with all his people; who as he brought them out of their bondage in Egypt, so he delivered us from our spiritual thralldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments.

¹ Ex. xx. 2.

Q. 102. *What is the sum of the four commandments which contain our duty to God?*

A. The sum of the four commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.¹

¹ Luke x. 27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Q. 103. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other Gods before me.*¹

¹ Ex. xx. 3.

Q. 104. *What are the duties required in the first commandment?*

A. The duties required in the first commandment¹ are, the knowing and acknowl-

edging of God to be the only true God, and our God;² and to worship and glorify him accordingly;³ by thinking,⁴ meditating,⁵ remembering,⁶ highly esteeming,⁷ honouring,⁸ adoring,⁹ choosing,¹⁰ loving,¹¹ desiring,¹² fearing of him;¹³ believing him;¹⁴ trusting,¹⁵ hoping,¹⁶ delighting,¹⁷ rejoicing in him;¹⁸ being zealous for him;¹⁹ calling upon him, giving all praise and thanks,²⁰ and yielding all obedience and submission to him with the whole man;²¹ being careful in all things to please him,²² and sorrowful when in any thing he is offended;²³ and walking humbly with him.²⁴

¹ The exposition of the Ten Commandments contained in the answers to Questions 104 to 148 are deduced from the commandments themselves, and from the "Rules" set forth in Question 99. Texts under the specifications are given in order to show that the specifications are in accord with the general teaching of the Scriptures.

² 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind.

Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God.

Isa. xliii. 10. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

Jer. xiv. 22.

³ Psa. xcv. 6, 7. O come, let us worship and bow down; let us kneel before the Lord our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand.

Matt. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Psa. xxix. 2. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.

⁴ Mal. iii. 16. Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard

it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

⁵ Psa. lxiil. 6. When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

⁶ Eccl. xii. 1. Remember now thy Creator in the days of thy youth.

⁷ Psa. xviii. 1. I will love thee, O Lord, my strength.

2. The Lord *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

⁸ Mal. i. 6. If then I *be* a father, where is my honour?

⁹ Isa. xlv. 23. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

Psa. xcvi.

¹⁰ Josh. xxiv. 22. Ye *are* witnesses against yourselves that ye have chosen you the Lord, to serve him.

¹¹ Deut. vi. 5. And thou shalt love the Lord thy God.

¹² Psa. lxxiii. 25. Whom have I in heaven *but thee?* *and there is* none upon earth *that* I desire beside thee,

¹³ Isa. viii. 13. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

¹⁴ Ex. xiv. 31. And the people feared the **Lord**, and believed the Lord.

Rom. x. 11; Acts x. 43.

¹⁵ Isa. xxvi. 4. Trust ye in the Lord for ever.

Psa. xl. 4.

¹⁶ Psa. cxxx. 7. Let Israel hope in the Lord.

¹⁷ Psa. xxxvii. 4. Delight thyself also in the Lord.

¹⁸ Psa. xxxii. 11. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

¹⁹ Rom. xii. 11. Fervent in Spirit; serving the Lord.

Rev. iii. 19. Be zealous therefore.

Num. xxv. 11.

²⁰ Phil. iv. 6. But in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

²¹ Jer. vii. 23. But this thing commanded I them saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you.

James iv. 7. Submit yourselves therefore to God.

Rom. xii. 1.

²² 1 John iii. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

²³ Neh. xlii. 8. And it grieved me sore.

Psa. lxxiii. 21. Thus my heart was grieved.

Psa. cxix. 136. Rivers of waters run down mine eyes, because they keep not thy law.

Jer. xxxi. 18, 19.

²⁴ Mich. vi. 8. And to walk humbly with thy God.

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are atheism, in denying, or not having a God;¹ idolatry, in having or worshipping more gods than one, or any with, or instead of the true God;² the not having and vouching him for God, and our God;³ the omission or neglect of any thing due to him, required in this commandment;⁴ ignorance,⁵ forgetfulness,⁶ misapprehensions, false opinions,⁷ unworthy and wicked thoughts of him;⁸ bold and curious searchings into his secrets,⁹ all profaneness,¹⁰ hatred of God,¹¹ self-love,¹² self-seeking,¹³ and all other inordinate and immoderate setting of our mind, will or affections upon other things, and taking them off from him in whole or in part;¹⁴ vain credulity,¹⁵ unbelief,¹⁶ heresy,¹⁷ misbelief,¹⁸ distrust,¹⁹ despair,²⁰ incorrigibleness, and insensibleness under judgments,²¹ hardness of

heart,²² pride,²³ presumption,²⁴ carnal security,²⁵ tempting of God:²⁶ using unlawful means,²⁷ and trusting in lawful means;²⁸ carnal delights and joys,²⁹ corrupt, blind, and indiscreet zeal;³⁰ lukewarmness,³¹ and deadness in the things of God;³² estranging ourselves, and apostatizing from God;³³ praying or giving any religious worship to saints, angels, or any other creatures;³⁴ all compacts and consulting with the devil,³⁵ and hearkening to his suggestions;³⁶ making men the lords of our faith and conscience;³⁷ slighting and despising God, and his commands;³⁸ resisting and grieving of his Spirit,³⁹ discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;⁴⁰ and ascribing the praise of any good, we either are, have, or can do, to fortune, idols,⁴¹ ourselves,⁴² or any other creature.⁴³

¹ Psa. xiv. 1. The fool hath said in his heart, *There is no God.*

² Jer. ii. 27, 28. Saying to a stock, *Thou art my father*; and to a stone, *Thou hast brought me forth*—where are thy gods that thou hast made thee?—for *according* to the number of thy cities are thy gods, O Judah. Compared with 1 Thess. i. 9.

³ Psa. lxxxii. 11. But my people would not hearken to my voice; and Israel would none of me.

⁴ Isa. xliii. 22, 23. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings: neither hast thou honoured me with thy sacrifices.

⁵ Jer. iv. 22. For my people *is* foolish, they have not known me; they are sottish children, and they have none

understanding: they *are* wise to do evil, but to do good they have no knowledge.

Hos. iv. 1, 6. For the Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.—My people are destroyed for lack of knowledge.

⁶ Jer. ii. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

Psa. l. 22.

⁷ Acts xvii. 23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.—29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

⁸ Psa. l. 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee and set *them* in order before thine eyes.

⁹ Deut. xxix. 29. The secret *things* belong unto the Lord our God.

¹⁰ Tit. i. 16. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

Heb. xii. 16.

¹¹ Rom. i. 30. Backbiters, haters of God, spiteful, proud, boasters.

¹² 2 Tim. iii. 2. For men shall be lovers of their own selves, covetous, &c.

¹³ Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

¹⁴ 1 John ii. 15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

1 Sam. ii. 29.—And honourest thy sons above me.

Col. iii. 2, 5.

¹⁵ 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

¹⁶ Heb. iii. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

¹⁷ Gal. v. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.

Tit. iii. 10.

¹⁸ Acts xxvi. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

¹⁹ Psa. lxxviii. 22. Because they believed not in God, and trusted not in his salvation.

²⁰ Ezek. xxxvii. 11. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

²¹ Jer. v. 3. O Lord, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

²² Rom. ii. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

²³ Jer. xlii. 15. Hear ye, and give ear; be not proud: for the Lord hath spoken.

²⁴ Psa. xix. 13. Keep back thy servant also from presumptuous *sins*;—then shall I be—innocent from the great transgression.

²⁵ Zeph. i. 12. And punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.

²⁶ Matt. iv. 7. Thou shalt not tempt the Lord thy God.

²⁷ Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come?

²⁸ Jer. xvii. 5. Cursed *be* the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord.

²⁹ 2 Tim. iii. 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God.

³⁰ Gal. iv. 17. They zealously affect you, *but* not well.

Rom. x. 2. For I bear them record that they have a zeal of God, but not according to knowledge.

John xvi. 2; Luke ix. 54, 55.

³¹ Rev. iii. 16. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

³² Rev. iii. 1. I know thy works, that thou hast a name that thou livest, and art dead.

³³ Ezek. xiv. 5. Because they are all estranged from me through their idols.

Isa. i. 4, 5.—They have forsaken the Lord,—they are

gone away backward. Why should ye be stricken any more? Ye will revolt more and more.

³⁴ Hos. iv. 12. My people ask counsel at their stocks, and their staff declareth unto them.

Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it not*; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.

Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

Rom. i. 25.

³⁵ Lev. xx. 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

1 Sam. xxviii. 7, 11. Compared with 1 Chron. x. 13, 14.

³⁶ Acts v. 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

³⁷ Matt. xxiii. 9. And call no *man* your father upon the earth: for one is your Father, which is in heaven.

³⁸ Deut. xxxii. 15. Then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

Prov. xiii. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

2 Sam. xii. 9.

³⁹ Acts vii. 51. Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost.

Eph. iv. 30. And grieve not the Holy Spirit of God.

⁴⁰ Psa. lxxiii. 2, 3. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, *when* I saw the prosperity of the wicked.

See verses 13-15, 22.

⁴¹ Dan. v. 23. And thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

⁴² Deut. viii. 17. And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

Dan. iv. 30.

⁴³ Hab. i. 16. Therefore they sacrifice unto their net and burn incense unto their drag.

Q. 106. *What are we especially taught by these words (before me) in the first commandment?*

A. These words (*before me*, or before my face,) in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other god: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation;¹ as also to persuade us to do as in his sight, whatever we do in his service.²

¹ Psa. xliv. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god, shall not God search this out? for he knoweth the secrets of the heart.

Ezek. viii. 5-18.

² 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

Q. 107. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth genera-*

tion of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.¹

¹ Ex. xx. 4-6.

Q. 108. *What are the duties required in the second commandment?*

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word;¹ particularly prayer and thanksgiving in the name of Christ;² the reading, preaching, and hearing of the word;³ the administration and receiving of the sacraments;⁴ church government and discipline;⁵ the ministry and maintenance thereof;⁶ religious fasting;⁷ swearing by the name of God;⁸ and vowing unto him:⁹ as also the disapproving, detesting, opposing all false worship;¹⁰ and, according to each one's place and calling, removing it, and all monuments of idolatry.¹¹

¹ Deut. xxxii. 46. Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

¹ Tim. vi. 13. I give thee charge.—14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

Acts ii. 42.

² Phil. iv. 6. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Eph. v. 20.

³ Deut. xvii. 18, 19. That he shall write him a copy of this law in a book,—and it shall be with him, and he shall read therein all the days of his life.

Acts xv. 21. For Moses—hath in every city them that preach him, being read in the synagogues every sabbath day.

2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.

James i. 21. 22.—Receive with meekness the engrafted word, &c.

Acts x. 33.

⁴ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.

1 Cor. xi. 23-30.

⁵ Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Matt. xviii. 17.—And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

1 Cor. v.; 1 Cor. xii. 28; John xx. 23.

⁶ Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

1 Tim. v. 17, 18. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the world and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

1 Cor. ix. 1-15.

⁷ Joel ii. 12. Therefore also now, saith the Lord, Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning.

1 Cor. vii. 5.

⁸ Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

⁹ Psal. lxxvi. 11. Vow, and pay unto the Lord your God.

Isa. xlix. 21; Psal. cxvi. 14, 18.

¹⁰ Acts xvii. 16, 17. Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the

synagogue with the Jews, and with the devout persons, and in the market daily with them that met him.

Psa. xvi. 4. Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

¹¹ Deu. vii. 5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Isa. xxx. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

Q. 109. *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising,¹ counselling,² commanding,³ using,⁴ and any wise approving any religious worship not instituted by God himself;⁵ the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever;⁶ all worshipping of it,⁷ or God in it or by it;⁸ the making of any representation of feigned deities,⁹ and all worship of them, or service belonging to them;¹⁰ all superstitious devices,¹¹ corrupting the worship of God,¹² adding to it, or taking from it,¹³ whether invented and taken up of ourselves,¹⁴ or received by tradition from others,¹⁵ though under the title of antiquity,¹⁶ custom,¹⁷ devotion,¹⁸ good intent, or any other pretence whatsoever;¹⁹ simony,²⁰ sacrilege;²¹ all neglect,²² contempt,²³ hinder-

ing,²⁴ and opposing the worship and ordinances which God hath appointed.²⁵

¹ Num. xv. 39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring.

² Deut. xiii. 6, 8. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;—thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

³ Hos. v. 11. Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

Mic. vi. 16. For the statutes of Omri are kept.

⁴ 1 Kings xi. 33. Because that they have forsaken me, and have worshipped Ashtoreth.

1 Kings xii. 33. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense.

⁵ Deut. xii. 30, 32. Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? Even so will I do likewise.—What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

⁶ Deut. iv. 15, 16. Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female.

Acts xvii. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and man's device.

Rom. i. 21-25.

⁷ Gal. iv. 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

Dan. iii. 18.

⁸ Ex. xxxii. 5. And when Aaron saw *it* he built an altar before it, and Aaron made proclamation and said, Tomorrow *is* a feast to the Lord.

⁹ Ex. xxxii. 8. They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

¹⁰ 1 Kings xviii. 26, 28. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us.—28. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

Isa. lxxv. 11.

¹¹ Acts xix. 19. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

¹² Mal. i. 7, 8, 14. Ye offer polluted bread upon mine altar.—And if ye offer the blind for sacrifice *is it* not evil? and if ye offer the lame and sick *is it* not evil?—But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I *am* a great King, saith the Lord of hosts, and my name *is* dreadful among the heathen.

¹³ Deut. iv. 2. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God, which I command you.

¹⁴ Psal. cvi. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

¹⁵ Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

¹⁶ 1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver, and gold, from your vain conversation *received* by tradition from your fathers.

¹⁷ Jer. xlv. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem.

¹⁸ Isa. lxxv. 3, 4, 5. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;—which eat swine's flesh, and broth of abominable *things is in* their vessels; which say, Stand by thyself, come not near to me, for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

Gal. i. 13, 14.—How that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

¹⁹ 1 Sam. xiii. 11, 12. I forced myself, therefore, and offered a burnt offering.

1 Sam. xv. 21. But the people (said Saul) took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

²⁰ Acts viii. 18, 19, 22. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, &c.

²¹ Rom. ii. 22. Thou that abhorrest idols, dost thou commit sacrilege?

Mal. iii. 8. Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

²² Ex. iv. 24, 25, 26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him, &c.

²³ Matt. xxii. 5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise.

Mal. i. 7, 12, 13. Ye offer polluted bread upon mine altar—ye say, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible—Ye said also Behold, what a weariness *is it!* and ye have snuffed at it, saith the Lord of hosts: and ye brought that which was torn, and the lame and the sick.

²⁴ Matt. xxiii. 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.

²⁵ Acts xiii. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

1 Thess. ii. 15, 16.

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained

in these words, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments;*¹ are, besides God's sovereignty over us, and propriety in us, his revengeful indignation against all false worship, as being a spiritual whoredom;³ accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations,⁴ and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.⁵

¹ Ex. xx. 5, 6.

² Ex. xxxiv. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god; for the Lord whose name is Jealous, is a jealous God.

³ 1 Cor. x. 20, 21, 22. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?

Deut. xxxii. 16-19; Jer. vii. 18-20; Ezek. xvi. 26, 27.

⁴ Hos. ii. 2, 3, 4. Plead with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredoms,—and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms.

⁵ Deut. v. 29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Q. 111. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*¹

¹ Ex. xx. 7.

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, that the name of God, his titles, attributes,¹ ordinances,² the word,³ sacraments,⁴ prayer,⁵ oaths,⁶ vows,⁷ lots,⁸ his works,⁹ and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought,¹⁰ meditation,¹¹ word,¹² and writing;¹³ by an holy profession,¹⁴ and answerable conversation,¹⁵ to the glory of God,¹⁶ and the good of ourselves¹⁷ and others.¹⁸

¹ Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven; hallowed be thy name.

Deut. xxviii. 58.—That thou mayest fear this glorious and fearful name, THE LORD THY GOD.

Psa. lxxviii. 4. Extol him that rideth upon the heavens by his name JAH.

Psa. xxix. 2; Rev. xv. 3, 4.

² Mal. i. 14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

³ Psa. cxxxviii. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness, and for thy truth: for thou hast magnified thy word above all thy name.

⁴ 1 Cor. xi. 28, 29. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

See context.

⁵ 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

⁶ Jer. iv. 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.

⁷ Psa. lxxvi. 11. Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.

⁸ Acts i. 24, 26. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen.—And they gave forth their lots: and the lot fell upon Matthias.

⁹ Psa. cvii. 21. Oh that *men* would praise the Lord for his goodness, and for his wonderful works to the children of men!

22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

¹⁰ Mal. iii. 16. And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

¹¹ Psa. viii.

¹² Psa. cv. 2, 5. Talk ye of all his wondrous works.—Remember his marvellous works that he hath done.

Col. iii. 17.

¹³ Psa. cii. 18. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

¹⁴ 1 Pet. iii. 15. *Be* ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

Mic. iv. 5.—We will walk in the name of the Lord our God for ever and ever.

¹⁵ Phil. i. 27. Only let your conversation be as it becometh the gospel of Christ.

¹⁶ 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

¹⁷ Jer. xxxii. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them.

¹⁸ 1 Pet. ii. 12. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by *your* good works which they shall behold, glorify God in the day of visitation.

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required;¹ and the abuse of it in an ignorant,² vain,³ irreverent, profane,⁴ superstitious,⁵ or wicked mentioning or otherwise using the titles, attributes,⁶ ordinances,⁷ or works;⁸ by blasphemy;⁹ perjury;¹⁰ all sinful cursing,¹¹ oaths,¹² vows,¹³ and lots;¹⁴ violating our oaths and vows, if lawful;¹⁵ and fulfilling them, if of things unlawful;¹⁶ murmuring and quarrelling at,¹⁷ curious prying into,¹⁸ and misapplying of God's decrees¹⁹ and providence;²⁰ misinterpreting,²¹ misapplying,²² or any way perverting the word, or any part of it,²³ to profane jests,²⁴ curious and unprofitable questions, vain janglings, or the maintaining of false doctrines;²⁵ abusing it, the creatures, or any thing contained under the name of God, to charms,²⁶ or sinful lusts and practices;²⁷ the maligning,²⁸ scorning,²⁹ reviling,³⁰ or any ways opposing of God's truth, grace, and ways;³¹ making profession of religion in hypocrisy, or for sinister ends;³² being ashamed of it,³³ or a shame to it, by uncomfortable,³⁴ unwise,³⁵ unfruitful,³⁶ and offensive walking³⁷ or backsliding from it.³⁸

¹ Mal. ii. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the

Lord of hosts, I will even send a curse upon you and I will curse your blessings.

² Acts xvii. 23. Whom therefore ye ignorantly worship.

³ Prov. xxx. 9. Lest I be full and deny *thee*, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God *in vain*.

⁴ Mal. i. 6, 7, 12. If then I *be* a father, where *is* my honour? And if I *be* a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name.—Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord *is* contemptible.—But ye have profaned it, in that ye say, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

Mal. iii. 14.

⁵ Jer. vii. 4. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, *are* these.

See context.

Col. ii. 20-22.

⁶ Ex. v. 2. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go?

Psa. cxxxix. 20. For they speak against thee wickedly, and thine enemies take *thy* name in vain.

⁷ Psa. i. 16, 17. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.

⁸ Isa. v. 12. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

⁹ 2 Kings xix. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.

Lev. xxiv. 11.

¹⁰ Zech. v. 4. And it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it.

¹¹ Rom. xii. 14. Bless, and curse not.

1 Sam. xvii. 43; 2 Sam. xvi. 5.

¹² Jer. v. 7. Thy children have forsaken me, and sworn by *them that are* no gods.

Jer. xxiii. 10. For because of swearing the land mourneth.

¹³ Deut. xxiii. 18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow.

Acts xxiii. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

¹⁴ Esth. iii. 7. They cast Pur, that *is*, the lot, before Haman, from day to day.

Esth. ix. 24. Because Haman—had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot.

¹⁵ Psa. xxiv. 4. Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Ezek. xvii. 19. Surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

See context.

¹⁶ Mark vi. 26. And the king was exceeding sorry: *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

1 Sam. xxv. 22, 32-34.

¹⁷ Rom. ix. 14, 19, 20. *Is there* unrighteousness with God? God forbid.—Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

¹⁸ Deut. xxix. 29. The secret *things belong* unto the Lord.

¹⁹ Rom. iii. 5, 7. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance?—For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

See context.

²⁰ Psa. lxxiii. 12. Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13. Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

²¹ Matt. v. 21-48.

²² Ezek. xiii. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

²³ 2 Pet. iii. 16. In which are some things hard to be understood. which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

Matt. xxii. 29. Ye do err, not knowing the scriptures, nor the power of God.

See context, 23-32.

²⁴ Eph. v. 4. Neither filthiness, nor foolish talking nor jesting, which are not convenient: but rather giving of thanks.

²⁵ 1 Tim. vi. 4, 5, 20. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth.—Avoiding profane and vain babblings, and oppositions of science falsely so called.

2 Tim. ii. 14.—Charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.

Tit. iii. 9.

²⁶ Deut. xviii. 10, 11. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

See context.

Acts. xix. 13.

²⁷ 2 Tim. iv. 3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables.

Jude 4; Rom. xiii. 13, 14; 1 Kings xxi. 9, 10.

²⁸ Acts xiii. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

²⁹ 2 Pet. iii. 3. Knowing this first, that there shall come in the last day scoffers, walking after their own lusts. Psa. i. 1.—nor sitteth in the seat of the scornful.

³⁰ 1 Pet. iv. 4. Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*.

³¹ Acts xiii. 50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

See verses 45, 46.

Acts iv. 18.—And commanded them not to speak at all, nor teach in the name of Jesus.

Acts xix. 9; 1 Thess. ii. 16; Heb. x. 29.

³² 2 Tim. iii. 5. Having a form of godliness, but denying the power thereof.

Matt. xxiii. 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer.

Matt. vi. 1, 2, 3, 5, 16.

³³ Mark viii. 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

³⁴ Psa. lxxiii. 14, 15. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

³⁵ Eph. v. 15, 17. See then that ye walk circumspectly, not as fools, but as wise.—Wherefore be ye not unwise, but understanding what the will of the Lord is.

1 Cor. vi. 5, 6.

³⁶ Isa. v. 4. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

2 Pet. i. 8, 9.

³⁷ Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles, through you.

³⁸ Gal. iii. 1, 3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?—Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

Heb. vi. 6.

Q. 114. *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, "*the Lord thy God,*" and, "*for the Lord will not hold him guiltless that taketh his name in vain,*"¹ are because he is the Lord and our God, therefore his name is not to be profaned, or any way

abused by us;² especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment,³ albeit many such escape the censures and punishments of men.⁴

¹ Ex. xx. 7.

² Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. *I am the Lord.*

³ Deut. xxviii. 58, 59. If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even great plagues, and of long continuance.*

Zech. v. 2, 3, 4; Ezek. xxxvi. 21, 22, 23.

⁴ 1 Sam. ii. 12, 17, 22.

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.*¹

¹ Ex. xx. 8-11.

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven;¹ which was the seventh from the beginning of the world to the resurrection of Christ,² and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath,³ and in the New Testament called *The Lord's day*.

¹ Isa. lvi. 2. Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.—4. For thus saith the Lord unto the eunuchs that keep my sabbath, and choose *the things* that please me, and take hold of my covenant;—6. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called a house of prayer for all people.

² Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Luke xxiii. 56. And rested the sabbath day according to the commandment.

³ 1 Cor. xvi. 2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him.

Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.

John xx. 19-27.

Q. 117. *How is the Sabbath or Lord's day to be sanctified?*

A. The Sabbath, or Lord's day, is to be sanctified by an holy resting all that day,¹ not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;² and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy)³ in the public and private exercise of God's worship.⁴ And, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose, and seasonably to despatch our worldly business, that we may be the more free and fit for the duties of the day.⁵

¹ Ex. xx. 8, 10. Remember the sabbath day to keep it holy.—*In it* thou shalt not do any work, thou, nor thy son, &c.

² Jer. xvii. 21, 22. Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work: but hallow ye the sabbath day as I commanded your fathers.

Ex. xvi. 25-29; Neh. xiii. 15-22.

³ Matt. xii. 1-14.

⁴ Lev. xxiii. 3. Six days shall work be done; but the seventh day *is* the sabbath of rest, a holy convocation.

Isa. lvi. 13.—And call the sabbath a delight, the holy of the Lord, honourable: and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words.

Luke iv. 16.—And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Acts. xx. 7.

⁵ Ex. xx. 8. Remember the sabbath day to keep it holy.

Luke xxiii. 54, 56. And that day was the preparation,

and the sabbath drew on.—And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Neh. xiii. 19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath.

Q. 118. Why is the charge of keeping the Sabbath more specially directed to governors of families and other superiors?

A. The charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft-times to hinder them by employments of their own.¹

¹ These statements are necessary inferences from the relations which exist between governors and the governed.

Q. 119. What are the sins forbidden in the fourth commandment?

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,¹ all careless, negligent, and unprofitable performing of them, and being weary of them;² all profaning the day by idleness, and doing that which is in itself sinful;³ and by all needless works, words, and thoughts about our worldly employments and recreations.⁴

¹ Ezek. xxii. 26. Her priests have violated my law, and have profaned my holy things;—and have hid their eyes from my sabbaths, and I am profaned among them.

² Ezek. xxxiii. 31, 32. And they come unto thee as

the people cometh, and they sit before thee *as my people*, and they hear thy words, but they will not do them: for with their mouth they show much love, *but* their heart goeth after covetousness. And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

Mal. i. 13. Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the Lord of hosts: and ye brought *that which was torn*, and the lame, and the sick.

Amos viii. 5.

³ Ezek. xxiii. 38. Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths

⁴ Jer. xvii. 27. But if they will not hearken unto me, to hallow the sabbath day, and not to bear a burden, —then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

See context.

Isa. lviii. 13, 14.

Q. 120. *What are the reasons annexed to the fourth commandment, the more to enforce it?*

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *six days shalt thou labour and do all thy work.*¹ from God's challenging a special propriety in that day, *the seventh is the sabbath of the Lord thy God:*² from the example of God who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to

be a holy day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it, *wherefore the Lord blessed the sabbath day and hallowed it.*³

¹ Ex. xx. 9.

² Ex. xx. 10.

³ Ex. xx. 11.

Q. 121. *Why is the word remember set in the beginning of the fourth commandment?*

A. The word *remember* is set in the beginning of the fourth commandment,¹ partly because of the great benefit of remembering it, we being thereby helped in our preparation to keep it;² and, in keeping it, better to keep all the rest of the commandments,³ and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgement of religion:⁴ and partly because we are ready to forget it,⁵ for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful;⁶ that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;⁷ and that Satan with his instruments, much labour to blot out the glory, and even the memory of it, and to bring in all irreligion and impiety.⁸

¹ Ex. xx. 8.

² Ex. xvi. 23. Tomorrow *is* the rest of the holy sabbath unto the Lord: bake *that* which ye will bake *to day*, and seethe that ye will seethe.

Luke xxiii. 54, 56. And that day was the preparation, and the sabbath drew on, &c. Compared with Mark xv. 42. And now, when the even was come, because it was the preparation, that is, the day before the sabbath.

Neh. xiii. 19.

³ Ezek. xx. 12, 20. Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them.—And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the Lord your God.

⁴ Gen. ii. 2, 3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Psa. cxviii. 22, 24. The stone *which* the builders refused, is become the head *stone* of the corner.—This is the day *which* the Lord hath made; we will rejoice and be glad in it.

Heb. iv. 9.

⁵ Numb. xv. 37. And the Lord spake unto Moses, saying,

38. Speak unto the children of Israel.—40. That ye may remember, and do all my commandments, and be holy unto your God.

See context.

⁶ Ex. xxxiv. 21. Six days thou shalt work; but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.

⁷ See citation under figure 5 above.

⁸ Lam. i. 7. Jerusalem remembered in the days of her affliction, and her miseries, all the pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. ,

Neh. xiii. 15-23; Jer. xvii. 21-23.

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments

which contain our duty to man, is, to love our neighbour as ourselves,¹ and to do to others what we would have them to do to us.²

¹ Matt. xxii. 39. And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

² Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Q. 123. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*¹

¹ Ex. xx. 12.

Q. 124. *Who are meant by father and mother, in the fifth commandment?*

A. By *father and mother*, in the fifth commandment, are meant not only natural parents, but all superiors in age¹ and gifts;² and especially such as by God's ordinance are over us in place of authority, whether in family,³ church,⁴ or commonwealth.⁵

¹ 1 Tim. v. 1, 2. Rebuke not an elder, but entreat *him* as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters.

² Gen. iv. 20, 21. And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

Gen. xlv. 8.—And he hath made me a father to Pharaoh.

³ 2 Kings v. 13. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldst thou not have done *it*?

⁴ Gal. iv. 19. My little children, of whom I travail in birth again, until Christ be formed in you.

2 Kings ii. 12. And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof!

2 Kings xiii. 14.

⁵ Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

Q. 125. *Why are superiors styled father and mother?*

A. Superiors are styled *father* and *mother*, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations,¹ and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.²

¹ Eph. vi. 4. And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

1 Thess. ii. 7, 8, 11. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.—As ye know how we exhorted, and comforted, and charged every one of you, as a father *doth* his children.

Num. xi. 11, 12, 16.

² 1 Cor. iv. 14, 15, 16. I write not these things to shame you, but, as my beloved sons, I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me.

Q. 126. *What is the general scope of the fifth commandment?*

A. The general scope of the fifth commandment, is the performance of those duties

which we mutually owe in our several relations, as inferiors, superiors, or equals.¹

¹ Eph. v. 21. Submitting yourselves one to another in the fear of God.

1 Pet. ii. 17. Honour all *men*. Love the brotherhood. Fear God. Honour the king.

Rom. xii. 10. *Be* kindly affectioned one to another, with brotherly love; in honour preferring one another.

Q. 127. *What is the honour that inferiors owe to superiors?*

A. The honour which inferiors owe to their superiors is, all due reverence in heart,¹ word,² and behaviour;³ prayer and thanksgiving for them;⁴ imitation of their virtues and graces;⁵ willing obedience to their lawful commands and counsels,⁶ due submission to their corrections;⁷ fidelity to,⁸ defence and maintenance of their persons and authority, according to their several ranks, and the nature of their places;⁹ bearing with their infirmities, and covering them in love,¹⁰ that so they may be an honour to them and to their government.¹¹

¹ Mal. i. 6. A son honoureth *his* father, and a servant his master: if then I *be* a father, where is my honour? and if I *be* a master, where is my fear?

Lev. xix. 3. Ye shall fear every man his mother and his father.

² Prov. xxxi. 28. Her children arise up, and call her blessed; her husband *also* and he praiseth her.

1 Pet. iii. 6. Even as Sarah obeyed Abraham, calling him lord.

³ Lev. xix. 32. Thou shalt rise up before the hoary head, and honour the face of the old man.

1 Kings ii. 19.—And she sat on his right hand.

⁴ 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all,

supplications, prayers, intercessions, *and* giving of thanks be made for all men; for kings, and *for* all that are in authority.

⁵ Heb. xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of *their* conversation.

Phil. iii. 17. Brethren, be followers together of me, and mark them which walk so, as ye have us for an example.

⁶ Eph. vi. 1, 5, 6, 7. Children, obey your parents in the Lord:—Servants, be obedient to them that are *your* masters, according to the flesh, &c.

1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, &c.

Rom. xiii. 1-6; Heb. xiii. 17; Prov. iv. 3, 4; Prov. xxiii. 22.

⁷ Heb. xii. 19. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence.

1 Pet. ii. 18-20. Servants, *be* subject to *your* masters, with all fear.—but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God.

⁸ Tit. ii. 9, 10. *Exhort* servants to be obedient unto their own masters, and to please *them* well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

⁹ Matt. xxii. 21. Render therefore unto Cesar, the things which are Cesar's.

Rom. xiii. 6, 7.—For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is* due; custom to whom custom; fear to whom fear; honour to whom honour.

1 Tim. v. 17, 18. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.—Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer *is* worthy of his reward.

Gal. vi. 6. Gen. xlv. 11; Gen. xlvii. 12.

¹⁰ Gen. ix. 23. And Shem and Japhet took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

1 Pet. ii. 18; Prov. xxiii. 22.

¹¹ Psa. cxxvii. 3, 5. Lo, children *are* a heritage of

the Lord.—Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Prov. xxxi. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;¹ envying at,² contempt of,³ and rebellion⁴ against their persons⁵ and places,⁶ in their lawful counsels,⁷ commands and corrections;⁸ cursing, mocking,⁹ and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government.¹⁰

¹ Matt. xv. 5, 6.—But ye say, Whosoever shall say to his father or his mother, *it is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

² Psa. cvi. 16. They envied Moses also in the camp, and Aaron the saint of the Lord.

³ 1 Sam. viii. 7. For they have not rejected thee, but they have rejected me, that I should not reign over them.

Isa. iii. 5.—The child shall behave himself proudly against the ancient, and the base against the honourable.

⁴ 2 Sam. xv. 1-12.

⁵ Ex. xxi. 15. And he that smiteth his father, or his mother, shall be surely put to death.

⁶ 1 Sam. x. 27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents.

⁷ 1 Sam. ii. 25. Notwithstanding, they hearkened not unto the voice of their father, because the Lord would slay them.

⁸ Deut. xxi. 18. 20. 21. If a man have a stubborn and rebellious son, which will not obey the voice of his father,

or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:—And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die.

⁹ Prov. xxx. 11, 17. *There is* a generation *that* curseth their father, and doth not bless their mother.—The eye that mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

¹⁰ Prov. xix. 26. He that wasteth *his* father, and chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,¹ pray for,² and bless their inferiors;³ to instruct,⁴ counsel, and admonish them;⁵ countenancing,⁶ commending, and rewarding such as do well;⁷ and discountenancing,⁸ reproof, and chastising such as do ill;⁹ protecting, and providing for them all things necessary for soul and body;¹⁰ and, by grave, wise, holy, and exemplary carriage, to procure glory to God,¹¹ honour to themselves,¹² and so to preserve that authority which God hath put upon them.¹³

¹ Col. iii. 19. Husbands, love *your* wives, and be not bitter against them.

Tit. ii. 4.

² 1 Sam. xii. 23. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you.

Job. i. 5

³ 1 Kings viii. 55, 56. And he stood, and blessed all the congregation of Israel with a loud voice, &c.

Gen. xlix. 28.

⁴ Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

⁵ Eph. vi. 4. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

⁶ 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

⁷ Rom. xiii. 3. For rulers are not a terror to good works, but to the evil.—Do that which is good, and thou shalt have praise of the same.

1 Pet. ii. 14.

⁸ Rom. xiii. 4. He is the minister of God,—a revenger to *execute* wrath upon him that doeth evil.

⁹ Prov. xix. 15. The rod and reproof give wisdom: but a child left to *himself* bringeth his mother to shame.

Rom. xiii. 4.

¹⁰ 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Isa. i. 10, 17. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.—Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

¹¹ 1 Tim. iv. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Tit. ii. 2-14.

¹² 1 Kings iii. 28. And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw the wisdom of God *was* in him, to do judgment.

¹³ Tit. ii. 15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Q. 130. *What are the sins of superiors?*

A. The sins of superiors are, besides the

neglect of the duties required of them,¹ an inordinate seeking of themselves,² their own glory,³ ease, profit, or pleasure;⁴ commanding things unlawful,⁵ or not in the power of inferiors to perform;⁶ counselling,⁷ encouraging,⁸ or favouring them in that which is evil;⁹ dissuading, discouraging, or discountenancing them in that which is good;¹⁰ correcting them unduly;¹¹ careless exposing, or leaving them to wrong, temptation, and danger;¹² provoking them to wrath;¹³ or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour.¹⁴

¹ Ezek. xxxiv. 2, 4. Should not the shepherds feed the flocks?—The diseased have ye not strengthened, neither have ye healed *that which was* sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.

² Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

³ John v. 44. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

John vii. 18.

⁴ Isa. lvi. 10, 11. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough.

Deut. xvii. 17.—Neither shall he greatly multiply to himself silver and gold.

⁵ Acts iv. 18. And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus.

Dan. iii. 4-6.

⁶ Ex. v. 10-19; Matt. xxiii. 2, 4.

⁷ Matt. xiv. 8. compared with Mark vi. 24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

⁸ Jer. v. 30, 31. A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

2 Sam. xiii. 28.

⁹ Jer. vi. 13, 14. From the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace: when *there is* no peace.

Ezek. xiii. 9, 10.

¹⁰ John vii. 46, 47, 48, 49. The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed.

John ix. 28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

¹¹ 1 Pet. ii. 19, 20. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God.

Heb. xii. 10.—They verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Deut. xxv. 3.

¹² Lev. xix. 29. Do not prostitute thy daughter.

Isa. lviii. 7. *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Gen. xxxviii. 11, 26.

¹³ Eph. vi. 4. And, ye fathers, provoke not your children to wrath.

¹⁴ Gen. ix. 21. And he drank of the wine, and was drunken; and he was uncovered within his tent.

1 Kings xii. 13, 14. And the king [Rehoboam] answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father *also* chastised you with whips, but I will chastise you with scorpions.

1 Kings i. 6. And his father had not displeased him at any time in saying, Why hast thou done so?

1 Sam. iii. 13. For I have told him, [Eli] that I will judge his house for ever, for the iniquity which he

knoweth; because his sons made themselves vile, and he restrained them not.

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other,¹ in giving honour to go one before another;² and to rejoice in each other's gifts and advancement as their own.³

¹ Pet. ii. 17. Honour all *men*. Love the brotherhood.

² Rom. xii. 10. In honour preferring one another.

Phil. ii. 3.—In lowliness of mind let each esteem other better than themselves.

³ Rom. xii. 15, 16. Rejoice with them that do rejoice, and weep with them that weep. *Be of the same mind one toward another.*

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

Q. 132. *What are the sins of equals?*

A. The sins of equals are, besides the neglect of the duties required,¹ the undervaluing of the worth,² envying the gifts,³ grieving at the advancement or prosperity one of another;⁴ and usurping pre-eminence one over another.⁵

¹ Rom. xiii. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

² Prov. xiv. 21. He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he.

Isa. lxxv. 5. Which say, Stand by thyself, come not near me; for I am holier than thou.

³ 2 Tim. iii. 3.

⁴ Acts vii. 9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.

Gal. v. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

⁴ 1 John iii. 12. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Matt. xx. 15.—Is thine eye evil, because I am good?

Num. xii. 2; Luke xv. 28, 29.

⁵ Matt. xx. 25, 26, 27. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, &c.

3 John 9; Luke xxii. 24, 25, 26.

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment in these words, "*that thy days may be long upon the land which the Lord thy God giveth thee,*"¹ is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.²

¹ Ex. xx. 12.

² Eph. vi. 2, 3. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.

Deut. v. 16; 1 Kings viii. 25.

Q. 134. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*¹

¹ Ex. xx. 13.

Q. 135. *What are the duties required in the sixth commandment?*

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselves¹

and others,² by resisting all thoughts and purposes,³ subduing all passions,⁴ and avoiding all occasions,⁵ temptations,⁶ and practices, which tend to the unjust taking away the life of any;⁷ by just defence thereof against violence;⁸ patient bearing of the hand of God;⁹ quietness of mind,¹⁰ cheerfulness of spirit,¹¹ a sober use of meat,¹² drink,¹³ physic,¹⁴ sleep,¹⁵ labour,¹⁶ and recreation;¹⁷ by charitable thoughts,¹⁸ love,¹⁹ compassion,²⁰ meekness, gentleness, kindness,²¹ peaceable,²² mild, and courteous speeches and behaviour;²³ forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;²⁴ comforting and succouring the distressed, and protecting and defending the innocent.²⁵

¹ Eph. v. 29. No man ever yet hated his own flesh; but nourisheth and cherisheth it.

Matt. x. 23.

² Psa. lxxxii. 4. Deliver the poor and needy: rid *them* out of the hand of the wicked.

Deut. xxii. 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

³ Matt. v. 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Jer. xxvi. 15, 16.

⁴ Eph. iv. 26. Be ye angry, and sin not; let not the sun go down upon your wrath.

⁵ Prov. xxii. 24, 26. Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways and get a snare to thy soul.

1 Sam. xxv. 32, 33; Deut. xxii. 8.

⁶ Prov. i. 10, 11, 15. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.—My son, walk not thou in the way with them; refrain thy foot from their path.

Matt. iv. 6, 7.

⁷ 1 Kings xxi. 9, 10, 19. And she [Jezebel] wrote in the letters, saying, Proclaim a fast and set Naboth ~~and~~ high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thor didst blaspheme God and the king: and *then* carry him out, and stone him, that he may die.—Hast thou [Ahab] killed, and also taken possession?—Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.

Gen. xxxvii. 21, 22; 1 Sam. xxiv. 12, and xxvi. 9, 10, 11.

⁸ Prov. xxiv. 11, 12. If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; if thou sayest, Behold, we knew it not; doth not *he* that pondereth the heart consider *it?* and he that keepeth thy soul, doth he *not* know *it?* and shall *not* he render to *every* man according to his works.

1 Sam. xiv. 45.

⁹ Luke xxi. 19. In your patience possess ye your souls.

James v. 8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Heb. xii. 5.—My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

¹⁰ Psa. xxxvii. 8, 11. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.—The meek shall inherit the earth; and shall delight themselves in the abundance of peace.

1 Pet. iii. 3, 4. Whose adorning—*let it be* the hidden man of the heart, in that which is not corruptible, *even the* ornament of a meek and quiet spirit, which is in the sight of God of great price.

¹¹ Prov. xvii. 22. A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

1 Thess. v. 16. Rejoice evermore.

¹² Prov. xxiii. 20. Be not—among riotous eaters of flesh.

Prov. xxv. 16.

¹³ Prov. xxiii. 29, 30. Who hath woe? who hath sorrow? *who* hath contentions? *who* hath babbling? *who* hath wounds without cause? *who* hath redness of eyes? They

that tarry long at the wine; they that go to seek mixed wine.

1 Tim. v. 23.

¹⁴ Matt. ix. 12. But when Jesus heard *that* he said unto them, They that be whole need not a physician, but they that are sick.

Isa. xxxviii. 21.

¹⁵ Psa. cxxvii. 2. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

¹⁶ 2 Thess. iii. 10, 12. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.—Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

¹⁷ Mark vi. 31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

1 Tim. iv. 8.

¹⁸ 1 Cor. xiii. 4, 5. Charity—thinketh no evil.

1 Sam. xix. 4, 5.

¹⁹ Rom. xiii. 10. Love worketh no ill to his neighbour.

Prov. x. 12. Hatred stirreth up strifes; but love covereth all sins.

²⁰ Zech. vii. 9. Thus speaketh the Lord of hosts, saying.—Show mercy and compassions every man to his brother.

Luke x. 33, 34.

²¹ Col. iii. 12. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

²² Rom. xii. 18. If it be possible, as much as lieth in you, live peaceably with all men.

²³ 1 Pet. iii. 8, 9. *Be* pitiful, *be* courteous; not rendering evil for evil, or railing for railing: but, contrariwise, blessing.

1 Cor. iv. 12, 13.—Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat.

²⁴ Col. iii. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also *do* ye.

James iii. 17.—The wisdom that is from above is—gentle, *and* easy to be entreated.

1 Pet. ii. 20.—If, when ye do well, and suffer *for* it, ye take it patiently, this is acceptable with God.

Rom. xii. 20, 21.—If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Matt. v. 24.

²⁵ 1 Thess. v. 14.—Comfort the feebleminded, support the weak.

Matt. xxv. 35, 36.—I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me.

Prov. xxxi. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction.—Plead the cause of the poor and needy.

Isa. lviii. 7.

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves,¹ or of others,² except in case of public justice,³ lawful war,⁴ or necessary defence;⁵ the neglecting or withdrawing the lawful or necessary means of preservation of life;⁶ sinful anger,⁷ hatred,⁸ envy,⁹ desire of revenge;¹⁰ all excessive passions;¹¹ distracting cares;¹² immoderate use of meat, drink,¹³ labour,¹⁴ and recreations;¹⁵ provoking words;¹⁶ oppression,¹⁷ quarrelling,¹⁸ striking, wounding,¹⁹ and whatsoever else tends to the destruction of the life of any.²⁰

¹ Acts xvi. 28. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

Prov. i. 18.

² Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

³ Ex. xxi. 14. If a man come presumptuously upon

his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Num. xxxv. 31, 33.

⁴ Deut. xx. throughout. When thou goest out to battle against thine enemies, and seest horses and chariots, *and a people more than thou*, be not afraid of them; for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt, &c.

Heb. xi. 32, 33, 34.—The time would fail me to tell of Gedeon, and of Barak, and of Samson and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms,—out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Jer. xlviii. 10.

⁵ Ex. xxii. 2. If a thief be found breaking up, and be smitten that he die, *there shall* no blood be shed for him.

⁶ Matt. xxv. 42, 43. I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

James ii. 15, 16.

⁷ Matt. v. 22.—I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment.

⁸ 1 John iii. 15. Whosoever hateth his brother is a murderer.

Prov. x. 12. Hatred stirreth up strifes.

Lev. xix. 17.

⁹ Prov. xiv. 30. A sound heart *is* the life of the flesh; but envy the rottenness of the bones.

¹⁰ Rom. xii. 19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath.

¹¹ James iv. 1. From whence *come* wars and fightings among you? *come* they not hence, *even* of your lusts that war in your members?

Eph. iv. 31.

¹² Matt. vi. 34. Take therefore no thought for the morrow:—sufficient unto the day is the evil thereof.

¹³ Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness.

¹⁴ Ex. xx. 9. Six days shalt thou labour, and do all thy work:

10. But the seventh day *is* the sabbath of the Lord

thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger *that is within thy gates.*

¹⁵ 1 Pet. iv. 3. For the times past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4. Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you.*

¹⁶ Prov. xv. 1. Grievous words stir up anger.

Prov. xii. 18.

¹⁷ Isa. iii. 15. What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

Ex. i. 14.

¹⁸ Gal. v. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

¹⁹ Num. xxxv. 16. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

²⁰ Prov. xxviii. 17. A man that doeth violence to the blood of *any* person, shall flee to the pit; let no man stay him.

Ex. xxi. 18-36.

Q. 137. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*¹

¹ Ex. xx. 14.

Q. 138. *What are the duties required in the seventh commandment?*

A. The duties required in the seventh commandment are, chastity in body, mind, affections,¹ words,² and behaviour;³ and the preservation of it in ourselves and others;⁴ watchfulness over the eyes and all the

senses;⁵ temperance,⁶ keeping of chaste company,⁷ modesty in apparel,⁸ marriage by those that have not the gift of continency,⁹ conjugal love,¹⁰ and cohabitation;¹¹ diligent labour in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.¹³

¹ 1 Thess. iv. 4, 5. Every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence.

² Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.

Col. iv. 6.

³ 1 Pet. iii. 2. While they behold your chaste conversation *coupled* with fear.

⁴ 1 Cor. vii. 2. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

Tit. ii. 4, 5. That they may teach the young women—to *be* discreet, chaste, keepers at home.

⁵ Matt. v. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

⁶ Prov. xxiii. 31, 33. Look not thou upon the wine when it is red.—Thine eyes shall behold strange women.

Jer. v. 7.—When I had fed them to the full, they then committed adultery and assembled themselves by troops in the harlots' houses.

⁷ Prov. ii. 16, 20. To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;—That thou mayest walk in the way of good men, and keep the paths of the righteous.

1 Cor. v. 9. I wrote unto you in an epistle not to company with fornicators.

⁸ 1 Tim. ii. 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety.

⁹ 1 Cor. vii. 9. But if they cannot contain, let them marry.

¹⁰ Prov. v. 18, 19. Rejoice with the wife of thy youth. *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love.

¹¹ 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge.

1 Cor. vii. 5. Defraud ye not one the other, except *it be* with consent for a time,—and come together again, that Satan tempt you not for your incontinency.

¹² 1 Tim. v. 13, 14. And withal they learn *to be* idle.—I will therefore that the younger women marry, bear children, guide the house.

Prov. xxxi. 27.

¹³ Prov. v. 8. Remove thy way far from her, and come not nigh the door of her house.

Q. 139. *What are the sins forbidden in the seventh commandment?*

A. The sins forbidden in the seventh commandment besides the neglect of the duties required,¹ are adultery, fornication,² rape, incest,³ sodomy, and all unnatural lusts;⁴ all unclean imaginations, thoughts, purposes, and affections;⁵ all corrupt or filthy communications, or listening thereunto;⁶ wanton looks,⁷ impudent or light behaviour, immodest apparel;⁸ prohibiting of lawful,⁹ and dispensing with unlawful marriages;¹⁰ allowing, tolerating, keeping of stews, and resorting to them;¹¹ entangling vows of single life,¹² undue delay of marriage;¹³ having more wives or husbands than one at the same time;¹⁴ unjust divorce¹⁵ or desertion;¹⁶ idleness, gluttony, drunkenness,¹⁷ unchaste company;¹⁸ lascivious songs, books, pictures, dancings, stage-plays¹⁹ and all other provocations to, or acts of uncleanness either in ourselves or others.²⁰

¹ Prov. v. 7. Hear me now, therefore, O ye children, and depart not from the words of my mouth.

Prov. iv. 23, 27.

² Heb. xiii. 4. Whoremongers and adulterers God will judge.

Eph. v. 5. For this ye know, that no whoremonger, nor unclean person,—hath any inheritance in the kingdom of Christ and of God.

Gal. v. 19.

³ 2 Sam. xiii. 14. Howbeit he would not hearken unto her voice, but, being stronger than she, forced her, and lay with her.

Mark vi. 18.—John had said unto Herod, It is not lawful for thee to have thy brother's wife.

1 Cor. v. 1, 13.

⁴ Rom. i. 26, 27. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another.

Lev. xx. 15, 16. If a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death: their blood *shall be* upon them.

⁵ Matt. xv. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications.

Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

Matt. v. 28.

⁶ Eph. v. 3, 4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient.

Prov. vii. 5, 21. That they may keep thee from the strange woman, from the stranger *which* flattereth with her words, &c.

Prov. xix. 27.

⁷ Isa. iii. 16. The daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes.

2 Pet. ii. 14. Having eyes full of adultery, and that cannot cease from sin.

⁸ Prov. vii. 10, 13. And behold, there met him a woman *with* the attire of an harlot, and subtle of heart.—So she caught him, and kissed him, *and* with an impudent face said unto him—

⁹ 1 Tim. iv. 3. Forbidding to marry.

¹⁰ Lev. xviii. 1-21.

¹¹ 2 Kings xxiii. 7. He [Josiah] brake down the houses of the sodomites, that *were* by the house of the Lord.

Lev. xix. 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me,—when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

¹² Matt. xix. 10. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11. But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

¹³ 1 Tim. v. 14, 15. I will therefore that the younger women marry,—for some are already turned aside after Satan.

Gen. xxxviii. 26.

¹⁴ Matt. xix. 5. For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

1 Cor. vii. 2.

¹⁵ Matt. v. 32. But I say unto you that whosoever shall put away his wife, saving for the cause of fornication. causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Mal. ii. 16.

¹⁶ See citations under Question 138.

1 Cor. vii. 12, 13.

¹⁷ Ezek. xvi. 49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her.

Jer. v. 7.

¹⁸ Eph. v. 11. And have no fellowship with the unfruitful works of darkness.

Prov. v. 8.

¹⁹ Rom. xiii. 13. Let us walk honestly, as in the day;

not in rioting and drunkenness, not in chambering and wantonness.

1 Pet. iv. 3. For the time past of *our* lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings.

Mark vi. 22.

²⁰ Rom. xiii. 14. Make not provision for the flesh, to fulfil the lusts thereof.

2 Pet. ii. 17, 18.—To whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*¹

¹ Ex. xx. 15.

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;¹ rendering to every one his due;² restitution of goods unlawfully detained from the right owners thereof;³ giving and lending freely, according to our abilities, and the necessities of others;⁴ moderation of our judgments, wills, and affections, concerning worldly goods;⁵ a provident care and study to get,⁶ keep, use, and dispose of those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;⁷ a lawful calling,⁸ and dili-

gence in it;⁹ frugality;¹⁰ avoiding unnecessary law-suits,¹¹ and suretyship, or other like engagements;¹² and an endeavor by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own.¹³

¹ Psa. xv. 2, 4. He that walketh uprightly, and worketh righteousness.—*He that sweareth to his own hurt, and changeth not.*

Micah vi. 8.—What doth the Lord require of thee, but to do justly?

Zech. viii. 16.

² Rom. xiii. 7. Render—to all their dues; tribute to whom tribute, &c.

³ Lev. vi. 4, 5. He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely, &c.

Luke xix. 8.

⁴ Deut. xv. 7, 8, 10. Thou shalt not harden thine heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.—Thou shalt surely give him, and thine heart shall not be grieved, when thou givest unto him.

Gal. vi. 10. Luke vi. 30, 38.

⁵ 1 Tim. vi. 8, 9. Having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

⁶ 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

⁷ Prov. xxvii. 23, 24. Be thou diligent to know the state of thy flocks, *and* look well to thy herds; for riches *are* not for ever, &c.

1 Tim. vi. 17, 18. Charge them that are rich in this world,—that they do good, that they be rich in good works, ready to distribute, willing to communicate.

⁸ Eph. iv. 28. Let him labour, working with *his* hands the thing which is good

Rom. xii. 5-8.

* Prov. x. 4. The hand of the diligent maketh rich.

Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

¹⁰ Prov. xii. 27. The substance of a diligent man is precious.

Prov. xxi. 20. *There is* treasure to be desired, and oil in the dwelling of the wise: but a foolish man spendeth it up.

John vi. 12.

¹¹ 1 Cor. vi. 7. Now therefore there is utterly a fault among you, because ye go to law one with another.

¹² Prov. xi. 15. He that is surety for a stranger shall smart *for it*; and he that hateth suretiship is sure.

Prov. vi. 1-5.

¹³ Lev. xxv. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; *yea, though he be* a stranger, or a sojourner.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

Deut. xxii. 1-4; Ex. xxiii. 4, 5.

Q. 142. *What are the sins forbidden in the eighth commandment?*

A. The sins forbidden in the eighth commandment, beside the neglect of the duties required,¹ are, theft,² robbery,³ man-stealing,⁴ and receiving any thing that is stolen;⁵ fraudulent dealing,⁶ false weights and measures,⁷ removing land-marks,⁸ injustice and unfaithfulness in contracts between man and man,⁹ or in matters of trust;¹⁰ oppression,¹¹ extortion, usury,¹² bribery,¹³ vexatious law-suits,¹⁴ unjust enclosures and depopulations:¹⁵ engrossing commodities to enhance the price,¹⁶ unlawful callings,¹⁷ and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him,

or of enriching ourselves;¹⁸ covetousness,¹⁹ inordinate prizing and affecting worldly goods;²⁰ distrustful and distracting cares and studies in getting, keeping, and using them;²¹ envying at the prosperity of others;²² as likewise idleness,²³ prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate:²⁴ and defrauding ourselves of the due use and comfort of that estate which God hath given us.²⁵

¹ Prov. xxiii. 21. Drowsiness shall clothe a man with rags.

¹ John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

James ii. 15, 16.

² Eph. iv. 28. Let him that stole, steal no more.

³ Psa. lxi. 10. Become not vain in robbery.

⁴ Tim. i. 10. (The law is made) for whoremongers, for them that defile themselves with mankind, for counterfeiters.

Ex. xxi. 16.

⁵ Prov. xxix. 24. Whoso is partner with a thief, hateth his own soul.

Psa. i. 18. When thou sawest a thief, then thou consentedst with him.

⁶ 1 Thess. iv. 6. That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such.

⁷ Prov. xi. 1. A false balance is an abomination to the Lord.

Prov. xx. 10. Divers weights, and divers measures, both of them are alike abomination to the Lord.

⁸ Deut. xix. 14. Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance.

Prov. xxiii. 10.

⁹ Amos viii. 5. Making the ephah small and the shekel great, and falsifying the balances by deceit.

Psa. xxxvii. 21. The wicked borroweth and payeth not again.

¹⁰ Luke xvi. 11. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

¹¹ Ezek. xxii. 29. The people of the land have used oppression.

Lev. xxv. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God.

¹² Matt. xxiii. 25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Ezek. xxii. 12.—Thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

¹³ Isa. xxxiii. 15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.

¹⁴ Prov. iii. 30. Strive not with a man without cause, if he hath done thee no harm.

1 Cor. vi. 7.

¹⁵ Isa. v. 8. Woe unto them that join house to house, that lay field to field, till *there* be no place, that they may be placed alone in the midst of the earth!

Mic. ii. 2.—They covet fields, and take *them* by violence; and houses, and take *them* away.

¹⁶ Prov. xi. 26. He that withholdeth corn, the people shall curse him; but blessing *shall* be upon the head of him that selleth *it*.

¹⁷ Acts xix. 19. Many of them also which used curious arts, brought their books together, and burned them before all *men*.

See context.

¹⁸ James v. 4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Prov. xxi. 6. The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

¹⁹ Luke xii. 15. Take heed and beware of covetousness.

Prov. i. 19.

²⁰ 1 John ii. 15, 16. Love not the world, neither the things *that are* in the world. If any man love the world,

the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Prov. xxiii. 5; Psal. lxi. 10.

²¹ Matt. vi. 25, 34. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.—Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

²² Psal. lxxiii. 3. I was envious at the foolish, *when* I saw the prosperity of the wicked.

James v. 9. Grudge not one against another, brethren, lest ye be condemned.

²³ 2 Thess. iii. 11. We hear that there are some which walk among you disorderly, working not at all, but are busybodies.

Prov. xviii. 9.

²⁴ Prov. xxi. 17. He that loveth pleasure *shall be* a poor man; he that loveth wine and oil shall not be rich.

Prov. xxiii. 20, 21. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty.

Prov. xxviii. 19.

²⁵ Deut. xli. 7. And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your household, wherein the Lord thy God hath blessed thee.

Deut. xvi. 14. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

Q. 143. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour?*¹

¹ Ex. xx. 16.

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth com-

mandment are, the preserving and promoting of truth between man and man,¹ and the good name of our neighbour, as well as our own;² appearing and standing for the truth;³ and from the heart, sincerely,⁴ freely,⁵ clearly,⁶ and fully,⁷ speaking the truth, and only the truth, in matters of judgment and justice,⁸ and in all other things whatsoever;⁹ a charitable esteem of our neighbours;¹⁰ loving, desiring, and rejoicing in their good name;¹¹ sorrowing for,¹² and covering of their infirmities;¹³ freely acknowledging of their gifts and graces,¹⁴ defending their innocency;¹⁵ a ready receiving of a good report,¹⁶ and unwillingness to admit of an evil report concerning them;¹⁷ discouraging tale-bearers,¹⁸ flatterers,¹⁹ and slanderers;²⁰ love and care of our own good name, and defending it when need requir-eth;²¹ keeping of lawful promises;²² studying and practising of whatsoever things are true, honest, lovely, and of good report.²³

¹ Eph. iv. 25. Putting away lying, speak every man truth with his neighbour: for we are members one of another.

^{2 3} John 12. Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

³ Prov. xxxi. 9. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

⁴ Psa. xv. 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

⁵ Jer. ix. 3. They are not valliant for the truth upon the earth.

⁶ Jer. xlili. 4. Whatsoever thing the Lord shall answer

you, I will declare *it* unto you; I will keep nothing back from you.

Acts xx. 20.

⁷ Acts xx. 27. I have not shunned to declare unto you all the counsel of God.

⁸ Lev. xix. 15. Thou shalt not respect the person of the poor, nor honour the person of the mighty: but *thy* righteousness shalt thou judge thy neighbour.

Prov. xiv. 5. A faithful witness will not lie; but a false witness will utter lies.

⁹ Isa. lxiii. 8. Surely they *are* my people, children *that* will not lie.

Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

2 Cor. i. 17.

¹⁰ Heb. vi. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though *we* thus speak.

1 Cor. xiii. 4, 5.—Charity—thinketh no evil.

¹¹ 3 John 4. I have no greater joy than to hear that my children walk in truth.

Rom. i. 8.

¹² 2 Cor. xii. 21. *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

Psa. cxix. 158.

¹³ Prov. xvii. 9. He that covereth a transgression seeketh love.

1 Pet. iv. 8.

¹⁴ 1 Cor. i. 4, 5. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge.

2 Tim. i. 4, 5.

¹⁵ Psa. lxxxii. 3. Defend the poor and fatherless: do justice to the afflicted and needy.

¹⁶ 1 Cor. xiii. 4, 6, 7. Charity—rejoiceth not in iniquity, but rejoiceth in the truth—believeth all things, hopeth all things.

¹⁷ Psa. xv. 3. Nor taketh up a reproach against his neighbour.

¹⁸ Prov. xxv. 23. The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

¹⁹ Prov. xxvi. 24, 25. He that hateth, dissembleth with

his lips, and layeth up deceit within him: when he speaketh fair, believe him not: for *there are seven abominations in his heart.*

²⁰ Psa. cl. 5. Whoso privily slandereth his neighbour, him will I cut off.

²¹ 2 Cor. xi. 18, 23. Seeing that many glory after the flesh, I will glory also.—Are they ministers of Christ?—*I am more; in labours more abundant, in stripes above measure, &c.*

Prov. xxli. 1; John viii. 49.

²² Psa. xv. 4. *He that sweareth to his own hurt, and changeth not.*

²³ Phil. iv. 8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Q. 145. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing of the truth, and the good name of our neighbors as well as our own,¹ especially in public judicature;² giving false evidence,³ suborning false witnesses,⁴ wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth;⁵ passing unjust sentence,⁶ calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;⁷ forgery,⁸ concealing the truth, undue silence in a just cause,⁹ and holding our peace when iniquity calleth for either a reproof from ourselves,¹⁰ or complaint to others;¹¹ speaking the truth unseasonably,¹²

or maliciously to a wrong end,¹³ or perverting it to a wrong meaning,¹⁴ or in doubtful and equivocal expression, to the prejudice of truth or justice;¹⁵ speaking untruth,¹⁶ lying,¹⁷ slandering,¹⁸ backbiting,¹⁹ detracting,²⁰ tale-bearing,²¹ whispering,²² scoffing,²³ reviling,²⁴ rash,²⁵ harsh,²⁶ and partial censuring;²⁷ misconstruing intentions, words, and actions;²⁸ flattering,²⁹ vain-glorious boasting,³⁰ thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God;³¹ aggravating smaller faults;³² hiding, excusing, or extenuating of sins, when called to a free confession;³³ unnecessarily discovering of infirmities;³⁴ raising false rumours;³⁵ receiving and countenancing evil reports,³⁶ and stopping our ears against just defence;³⁷ evil suspicion;³⁸ envying or grieving at the deserved credit of any;³⁹ endeavoring or desiring to impair it,⁴⁰ rejoicing in their disgrace and infamy;⁴¹ scornful contempt,⁴² fond admiration;⁴³ breach of lawful promises;⁴⁴ neglecting such things as are of good report;⁴⁵ and practising or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.⁴⁶

¹ Luke iii. 14. And he said unto them, Do violence to no man, neither accuse *any* falsely.

² Lev. xix. 15. Ye shall do no unrighteousness in judgment.

Hab. 1. 4.

³ Prov. xix. 5. A false witness shall not be unpunished, and *he that speaketh lies shall not escape.*

Prov. vi. 16, 19.

⁴ Acts vi. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

⁵ Jer. ix. 3. And they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth.

Psa. xii. 3, 4. The Lord shall cut off—the tongue that speaketh proud things; who have said, With our tongue will we prevail, our lips *are* our own; who *is* lord over us?

Psa. lli. 1-4.

⁶ Prov. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord.

⁷ Isa. v. 23. [Woe unto them] which justify the wicked for reward, and take away the righteousness of the righteous from him.

⁸ 1 Kings xxi. 8.

⁹ Lev. v. 1. And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or knows *of it*; if he do not utter *it*, then he shall bear his iniquity.

Acts v. 3.—Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

¹⁰ Lev. xix. 17. Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Isa. lviii. 1. Cry aloud, spare not; life up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

¹¹ Isa. lix. 4. None calleth for justice, nor any pleadeth for truth: they trust in vanity.

¹² Prov. xxix. 11. A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

¹³ 1 Sam. xxii. 9, 10. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the Lord for him, and gave him—the sword of Goliath the Philistine.

Psa. lli. 1. Why boastest thou thyself in mischief, O mighty man?

¹⁴ Psa. lvi. 5. Every day they wrest my words.

Matt. xxvi. 60, 61.—At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. Compare John ii. 19.

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¹⁵ Gen. iii. 5. God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

Gen. xxvi. 7, 9.

¹⁶ Isa. lix. 13. Conceiving and uttering from the heart words of falsehood.

¹⁷ Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds.

Lev. xix. 11.

¹⁸ Psa. i. 20. Thou sittest *and* speakest against thy brother: thou slanderest thine own mother's son.

¹⁹ Psa. xv. 3. He *that* backbiteth not with his tongue.

Rom. i. 30. Backbiters, haters of God.

²⁰ James iv. 11. Speak not evil one of another, brethren.

Tit. iii. 2. To speak evil of no man.

²¹ Lev. xix. 16. Thou shalt not go up and down as a talebearer among thy people.

²² Rom. i. 29. Full of deceit, malignity; whisperers.

Prov. xvi. 28.

²³ Isa. xxviii. 22. Now therefore be ye not mockers, lest your bands be made strong.

Gen. xxi. 9; Gal. iv. 29.

²⁴ 1 Cor. vi. 10. Nor drunkards, nor revilers,—shall inherit the kingdom of God.

²⁵ Matt. vii. 1. Judge not, that ye be not judged.

²⁶ James ii. 13. He shall have judgment without mercy, that hath showed no mercy.

²⁷ John vii. 24. Judge not according to the appearance, but judge righteous judgment.

Rom. ii. 1.

²⁸ Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just.

Psa. lxxix. 10. When I wept and chastened my soul with fasting, that was to my reproach.

²⁹ Psa. xli. 2, 3. *With* flattering lips *and* with a double heart do they speak. The Lord shall cut off all flattering lips.

³⁰ 2 Tim. iii. 2. For men shall be lovers of their own selves,—boasters.

³¹ Luke xviii. 11. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another.

Ex. iv. 10, 14. And Moses said unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant. But I *am* slow of speech, and of a slow tongue.—And the anger of the Lord was kindled against Moses.

Acts xii. 22.

³² Isa. xxix. 20, 21. All that watch for iniquity are cut off; that make a man an offender for a word.

Matt. vii. 3.

³³ Gen. iii. 12, 13. And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.—And the woman said, The serpent beguiled me, and I did eat.

Prov. xxviii. 13. He that covereth his sins shall not prosper.

Gen. iv. 9.

³⁴ Prov. xxv. 9. Debate thy cause with thy neighbour *himself*; and discover not a secret to another.

Gen. ix. 22.

³⁵ Ex. xxiii. 1. Thou shalt not raise a false report.

³⁶ Jer. xx. 10. I heard the defaming of many.—Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

Prov. xxix. 12.

³⁷ Acts vii. 57. Then they cried out with a loud voice, and stopped their ears.

³⁸ 1 Cor. xiii. 4, 5. Charity—thinketh no evil.

1 Tim. vi. 4.

³⁹ Matt. xxi. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased.

Num. xi. 29.

⁴⁰ Dan. vi. 3, 4. Then this Daniel was preferred above the presidents and princes.—Then the presidents and princes sought to find occasion against Daniel concerning the kingdom.

Ezra iv. 12, 13.

⁴¹ Jer. xlviii. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

⁴² Matt. xxvii. 28, 29. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in

his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Psa. xxxv. 15, 16.

⁴³ 1 Cor. iii. 21. Let no man glory in men.

Jude 16. Having men's persons in admiration because of advantage.

Acts xii. 22.

⁴⁴ Rom. i. 31. Without understanding, covenantbreakers

2 Tim. iii. 3.

⁴⁵ 2 Sam. xii. 14. Thou hast given great occasion to the enemies of the Lord to blaspheme.

1 Sam. ii. 24.

⁴⁶ Phil. iii. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end is destruction, whose god is *their* belly, and *whose* glory is in their shame, who mind earthly things.

2 Pet. ii. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

2 Sam. xii. 13, 14.

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*¹

¹ Ex. xx. 17.

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are, such a full contentment with our own condition,¹ and such a charitable frame of the whole soul towards our neigh-

bour, as that all our inward motions and affections touching him, tend unto and further all that good which is his.²

¹ Heb. xiii. 5. *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee.*

1 Tim. vi. 6.

² Rom. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.*

Phil. ii. 4. *Look not every man on his own things, but every man also on the things of others.*

1 Tim. i. 5.

Q. 148. *What are the sins forbidden in the tenth commandment?*

A. The sins forbidden in the tenth commandment are, discontentment with our own estate;¹ envying,² and grieving at the good of our neighbour,³ together with all inordinate motions and affections to any thing that is his.⁴

¹ 1 Cor. x. 10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

² Gal. v. 26. *Let us not be desirous of vain glory, provoking one another, envying one another.*

James iii. 14, 16. *But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.—For where envying and strife is, there is confusion, and every evil work.*

³ Psa. cxli. 9, 10. *His horn shall be exalted with honour. The wicked shall see it and be grieved.*

Neh. ii. 10.

⁴ Rom. vii. 7. *I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

Deut. v. 21. *Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.*

Col. iii. 5. *Mortify—inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

Rom. xiii. 9.

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself,¹ or by any grace received in this life, perfectly to keep the commandments of God;² but doth daily break them in thought,³ word, and deed.⁴

¹ James iii. 2. In many things we offend all.

John xv. 5. Without me ye can do nothing.

² 1 Kings viii. 46. For there is no man that sinneth not.

Psa. xvii. 15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

³ 1 John i. 8—ii. 6.

⁴ Gen. viii. 21. The imagination of man's heart is evil from his youth.

James i. 14.—Every man is tempted when he is drawn away of his own lust, and enticed.

Gen. vi. 5.

See citations under figure 2 above.

⁴ Psa. xix. 12. Who can understand *his errors*? cleanse thou me from secret faults.

James iii. 2, 8. In many things we offend all.—The tongue can no man tame; *it is* an unruly evil, full of deadly poison.

Q. 150. *Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?*

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹

¹ Heb. ii. 2, 3. If the word spoken by angels was steadfast, and every transgression and disobedience re-

ceived a just recompense of reward: how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?

Ezra ix. 14; Psa. lxxviii. 17, 32, 56.

Q. 151. *What are those aggravations that make some sins more heinous than others?*

A. Sins receive their aggravations,

1. From the persons offending:¹ If they be of riper age, greater experience, or grace;² eminent for profession,³ gifts,⁴ place, office,⁵ guides to others,⁶ and whose example is likely to be followed by others.⁷

2. From the parties offended:⁸ If immediately against God,⁹ his attributes,¹⁰ and worship;¹¹ against Christ, and his grace;¹² the Holy Spirit, his witness, and workings;¹³ against superiors, men of eminency,¹⁴ and such as we stand especially related and engaged unto;¹⁵ against any of the saints,¹⁶ particularly weak brethren, the souls of them or any other;¹⁷ and the common good of all or many.¹⁸

3. From the nature and quality of the offence;¹⁹ if it be against the express letter of the law,²⁰ break many commandments, contain in it many sins:²¹ if not only conceived in the heart, but break forth in words and actions,²² scandalize others,²³ and admit of no reparation:²⁴ if against means,²⁵ mercies,²⁶ judgments,²⁷ light of nature,²⁸ conviction of

conscience,²⁹ public or private admonition,³⁰ censures of the church,³¹ civil punishments;³² and our prayers, purposes, promises, vows, covenants, and engagements to God or men:³³ if done deliberately, wilfully,³⁴ presumptuously, impudently, boastingly,³⁵ maliciously,³⁶ frequently,³⁷ obstinately,³⁸ with light,³⁹ continuance,⁴⁰ or relapsing after repentance.⁴¹

4. From circumstances of time,⁴² and place:⁴³ if on the Lord's day,⁴⁴ or other times of divine worship;⁴⁵ or immediately before,⁴⁶ or after these,⁴⁷ or other helps to prevent or remedy such miscarriages:⁴⁸ if in public, or in the presence of others, who are thereby likely to be provoked or defiled.⁴⁹

¹ Jer. ii. 8. The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal.

² 1 Kings xi. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

³ 2 Sam. xii. 14. By this deed thou hast given great occasion to the enemies of the Lord to blaspheme.

1 Cor. v. 1.

⁴ James iv. 17. To him that knoweth to do good, and doeth it not, to him it is sin.

Luke xii. 47.—That servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

⁵ John iii. 10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Jer. v. 4, 5.

2 Saml. xii. 7-9; Ezek. viii. 11, 12.

⁶ Rom. ii. 21, 22, 24. Thou therefore that teachest another, teachest thou not thyself? Thou that preachest

a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?—For the name of God is blasphemed among the Gentiles, through you.

⁷ Gal. ii. 14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

2 Pet. ii. 2.

⁸ 1 John v. 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.

Matt. xxi. 38, 39.

⁹ 1 Sam. ii. 25. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?

Acts v. 4. Thou hast not lied unto men, but unto God.

¹⁰ Rom. ii. 4. Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

¹¹ Mal. i. 14. Cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing.

1 Cor. x. 21, 22.—Ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

¹² John iii. 18, 36. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God—He that believeth not the Son shall not see life; but the wrath of God abideth on him.

Heb. xii. 25.

¹³ Heb. vi. 4, 5, 6. For *it is* impossible for those who were once enlightened—and were made partakers of the Holy Ghost;—if they shall fall away, to renew them again unto repentance.

Heb. x. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,—and hath done despite unto the Spirit of grace?

Matt. xii. 31, 32; Eph. iv. 30.

¹⁴ Num. xii. 8. Wherefore then were ye not afraid to speak against my servant Moses?

Jude 8.

¹⁵ Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Psa. xli. 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

Psa. lv. 12-14.

¹⁶ Zech. ii. 8. He that toucheth you toucheth the apple of his eye.

¹⁷ 1 Cor. viii. 11, 12. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

Rom. xiv. 13, 15, 21.

¹⁸ 1 Thess. ii. 15, 16. Who both killed the Lord Jesus, and their own prophets, and have persecuted us—to fill up their sins alway: for the wrath is come upon them to the uttermost.

Matt. xxiii. 34-38.

¹⁹ Isa. iiii. 9. They declare their sin as Sodom, they hide it not.

²⁰ Ezek. xx. 12, 13. I gave them my sabbaths, to be a sign between me and them—and my sabbaths they greatly polluted.

²¹ Col. iii. 5. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

1 Tim. vi. 10.

²² Mic. ii. 1, 2. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it because it is in the power of their hand. And they covet fields, and take *them* by violence.

²³ Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God: For the name of God is blasphemed among the Gentiles through you, as it is written.

Matt. xviii. 7.

²⁴ Prov. vi. 32, 33, 34, 35. *But* whoso committeth adultery with a woman—a wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom.

Matt. xvi. 26.—What is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

²⁵ Matt. xi. 21, 22, 23, 24. Woe unto thee, Chorazin! woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you, &c.

John xv. 22.

²⁶ Deut. xxxii. 6. Do ye thus requite the Lord, O foolish people and unwise? *Is* not he thy father, *that* hath bought thee? hath he not made thee, and established thee?

Isa. i. 2, 3; Ezra ix. 13, 14.

²⁷ Jer. v. 3. O Lord, *are* not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock: they have refused to return.

Amos iv. 8-11.

²⁸ Rom. i. 20, 21. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, &c.

²⁹ Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them.

Dan. v. 22.

³⁰ Prov. xxix. 1. He that, being often reprov'd, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

³¹ Matt. xviii. 17. If he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Tit. iii. 10.

³² Rom. xiii. 1-5.

³³ Psa. lxxviii. 34, 36, 37; Jer. xlii. 5, 6, 20-22; Prov. xx. 25; Lev. xxvi. 25; Jer. xxxi. 32; Prov. ii. 17; Ezek. xvii. 18.

³⁴ Psa. xxxvi. 4. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

Jer. vi. 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

³⁵ Num. xv. 30. But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.

Jer. vi. 15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall.

Psa. lll. 1. Why boastest thou thyself in mischief, O mighty man?

³⁶ Ezek. xxxv. 5, 6. Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their iniquity had* an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood.

3 John 10.

³⁷ Num. xiv. 22. Have tempted me now these ten times, and have not hearkened to my voice.

³⁸ Zech. vii. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone.

³⁹ Prov. ii. 14. Who rejoice to do evil, *and* delight in the frowardness of the wicked.

⁴⁰ Jer. ix. 3, 5. They proceed from evil to evil, and they know not me, saith the Lord.—*And* weary themselves to commit iniquity.

Isa. lvii. 17.

⁴¹ 2 Pet. ii. 20, 21. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known *it*, to turn from the holy commandment delivered unto them.

Heb. vi. 4, 6.

⁴² Isa. xxii. 12, 13, 14. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine.—Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

2 Kings v. 26.

⁴³ Jer. vii. 10, 11. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes?

⁴⁴ Ezek. xxiii. 38. They have defiled my sanctuary in the same day, and have profaned my sabbaths.

⁴⁵ Isa. lviii. 3, 4. Behold, in the day of your fast ye *find* pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness.

⁴⁶ 1 Cor. xi. 20, 21. When ye come together therefore

in one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

Jer. vii. 9, 10. Will ye steal, murder—and come and stand before me in this house?

⁴⁷ Prov. vii. 14, 15. I *have* peaceofferings with me: this day have I paid my vows: therefore came I forth to meet thee, diligently to seek thy face; and I have found thee.

⁴⁸ Neh. ix. 13, 14, 15, 16. Thou camest down also upon mount Sinai—and madest known unto them thy holy sabbath—and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst—but they and our fathers dealt proudly and hardened their necks, and hearkened not to my commandments.

2 Chron. xxxvi. 15, 16.

⁴⁹ Isa. iii. 9. They declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

1 Sam. ii. 22, 23, 24.

Q. 152. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least,¹ being against the sovereignty,² goodness,³ and holiness of God,⁴ and against his righteous law,⁵ deserveth his wrath and curse,⁶ both in this life,⁷ and that which is to come;⁸ and cannot be expiated but by the blood of Christ.⁹

¹ James ii. 10, 11. Whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill.

² Mal. i. 14. But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I *am* a great King, saith the Lord of hosts, and my name *is* dreadful among the heathen.

³ Deut. xxxii. 6. Do ye thus requite the Lord, O foolish people and unwise? *Is* not he thy father *that* hath bought thee? hath he not made thee and established thee?

⁴ Hab. i. 13. *Thou art* of purer eyes than to behold

evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously?

1 Pet. i. 15, 16.—As he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy.

Lev. xi. 45.

⁵ 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Rom. vii. 12.—The law *is* holy, and the commandment holy, and just, and good.

⁶ Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Eph. v. 6.

⁷ Deut. xxviii. 15-68. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee, &c.

Prov. xiii. 21.

⁸ Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Rom. vi. 21, 23.—The end of those things *is* death.—The wages of sin *is* death.

⁹ Heb. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

1 John i. 7.—And the blood of Jesus Christ his Son cleanseth us from all sin.

1 Pet. i. 18, 19.

Q. 153. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance towards God, and faith towards our Lord Jesus Christ,¹ and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.²

¹ Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Mark i. 15.—Repent ye, and believe the gospel.

John iii. 18. He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God.

² See texts cited under Q. 154.

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means, whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for their salvation.¹

¹ Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world.

Acts ii. 42, 46. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

¹ Tim. iv. 16; 1 Cor. i. 21; Eph. v. 19, 20; Eph. vi. 17, 18.

Q. 155. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening, convincing, and humbling sinners,¹ of driving them out

of themselves, and drawing them unto Christ:² of conforming them to his image,³ and subduing them to his will;⁴ of strengthening them against temptations and corruptions;⁵ of building them up in grace,⁶ and establishing their hearts in holiness and comfort through faith unto salvation.⁷

¹ Jer. xxiii. 28, 29. And he that hath my word, let him speak my word faithfully. *Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?*

Heb. iv. 12. The word of God *is* quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God.

² Acts ii. 37, 41. Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men, *and* brethren, what shall we do?—Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

Acts viii. 27-38.

³ 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

Col. i. 27.

⁴ 2 Cor. x. 4, 5. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Rom. vi. 17.

⁵ Psa. xix. 11. Moreover, by them is thy servant warned.

Col. i. 28. Whom we preach, warning every man.

Eph. vi. 16, 17. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Matt. iv. 7, 10.

⁶ Eph. iv. 11, 12. And he gave some, apostles—and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up.

2 Tim. iii. 15, 16; 1 Cor. iii. 9-11.

⁷ Rom. xvi. 25. Now, to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

1 Thess. iii. 2, 13. And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:—To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Rom. x. 14-17.

Q. 156. *Is the word of God to be read by all?*

A. Although all are not permitted to read the word publicly to the congregation, yet all sorts of people are bound to read it apart by themselves,¹ and with their families:² to which end, the holy Scriptures are to be translated out of the original into vulgar languages.³

¹ Deut. xvii. 18, 19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life.

Isa. xxxiv. 16. Seek ye out of the book of the Lord, and read.

John v. 39. Search the scriptures.

Rev. i. 3. Blessed ~~is~~ he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

² Deut. vi. 6, 7. And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Psa. lxxviii. 5, 6. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know *them*, even the children *which should* be born; *who* should arise and declare *them* to their children.

³ 1 Cor. xiv. 18, 19. I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

See context.

Q. 157. *How is the word of God to be read?*

A. The holy Scriptures are to be read with an high and reverent esteem of them;¹ with a firm persuasion that they are the very word of God,² and that he only can enable us to understand them;³ with desire to know, believe, and obey, the will of God revealed in them;⁴ with diligence,⁵ and attention to the matter and scope of them;⁶ with meditation,⁷ application,⁸ self-denial,⁹ and prayer.¹⁰

¹ Psa. cxix. 97. Oh how love I thy law!

Neh. viii. 5. And Ezra opened the book in the sight of all the people—and when he opened it all the people stood up.

Isa. lxvi. 2. But to this *man* will I look, *even to him*

that is poor, and of a contrite spirit, and trembleth at my word.

² 1 Thess. ii. 13. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

2 Pet. i. 16-21.

³ Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

Luke xxiv. 44-48.

⁴ James i. 21, 22. Receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.

1 Pet. ii. 2. As newborn babes desire the sincere milk of the word, that ye may grow thereby.

Mark iv. 20.

⁵ Acts xvii. 11. These [Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Deut. xi. 13.

⁶ Acts viii. 30, 34. And Philip—said, Understandest thou what thou readest?—and the eunuch answered Philip.—Of whom speaketh the prophet this? of himself, or of some other man?

Matt. xiii. 23.

⁷ Psa. i. 2. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

Psa. cxix. 97. O how love I thy law! *it is* my meditation all the day.

⁸ Acts ii. 38, 39. Repent, and be baptized every one of you—for the promise is unto you, and to your children.

2 Sam. xii. 7; 2 Chron. xxxiv. 21.

⁹ Gal. i. 15, 16. But when it pleased God—to reveal *his* Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

Prov. iii. 5.

¹⁰ Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

Luke xxiv. 45.

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted,¹ and also duly approved and called to that office.²

¹ 1 Tim. iii. 2, 6. A bishop—must be blameless—apt to teach—not a novice.

² 2 Tim. ii. 2. And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Mal. ii. 7.

² Rom. x. 15. And how shall they preach, except they be sent?

¹ 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Q. 159. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word are to preach sound doctrine,¹ diligently, in season, and out of season;² plainly,³ not in the enticing word of man's wisdom, but in demonstration of the Spirit, and of power;⁴ faithfully,⁵ making known the whole counsel of God;⁶ wisely,⁷ applying themselves to the necessities and capacities of the hearers;⁸ zealously,⁹ with fervent love to God,¹⁰ and the souls of his people;¹¹ sincerely,¹² aiming at his glory,¹³ and their conversion,¹⁴ edification,¹⁵ and salvation.¹⁶

¹ Tit. ii. 1, 8. But speak thou the things which become sound doctrine;—sound speech that cannot be condemned.

² Acts xviii. 25. Being fervent in the spirit, he spake and taught diligently the things of the Lord.

2 Tim. iv. 2. Preach the word: be instant in season, out of season.

³ 1 Cor. xiv. 9. Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

⁴ 1 Cor. ii. 4. And my speech, and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.

⁵ Jer. xxiii. 28. He that hath my word, let him speak my word faithfully.

1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.

Matt. xxiv. 45-47.

⁶ Acts xx. 27. For I have not shunned to declare unto you all the counsel of God.

⁷ Col. i. 28. Whom we preach, warning every man, and teaching every man in all wisdom.

2 Tim. ii. 15. Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.

⁸ 1 Cor. iii. 2. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

Heb. v. 12-14; 1 Thess. ii. 7; Luke xii. 42.

⁹ Acts xviii. 25. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

2 Tim. iv. 5.

¹⁰ 2 Cor. v. 13, 14. For whether we be beside ourselves *it is* to God; or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.

Phil. i. 15-17.

¹¹ 2 Cor. xii. 15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

1 Thess. iii. 12.

¹² 2 Cor. iv. 2. But having renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

2 Cor. ii. 17.

¹³ John vii. 18. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

1 Thess. ii. 4-6.

¹⁴ 1 Cor. ix. 19, 20, 21, 22. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, &c.—I am made all things to all *men*, that I might by all means save some.

¹⁵ 2 Cor. xii. 19. But *we do* all things, dearly beloved, for your edifying.

Eph. iv. 12.

¹⁶ 1 Tim. iv. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

2 Tim. ii. 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Acts xxvi. 16-18.

Q. 160. *What is required of those that hear the word preached?*

A. It is required of those that hear the word preached, that they attend upon it with diligence,¹ preparation,² and prayer,³ examine what they hear by the Scriptures;⁴ receive the truth with faith,⁵ love,⁶ meekness,⁷ and readiness of mind,⁸ as the word of God;⁹ meditate,¹⁰ and confer of it;¹¹ hide it in their hearts,¹² and bring forth the fruit of it in their lives.¹³

¹ Psa. lxxxiv. 1, 2, 4. How amiable *are* thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord.—Blessed *are* they that dwell in thy house: they will be still praising thee.

Psa. xxvii. 4; Prov. viii. 34.

² Luke viii. 18. Take heed, therefore, how ye hear.

¹ Pet. ii. 1, 2. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby.

James i. 21.

³ Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

Eph. vi. 18, 19.

⁴ Acts xvii. 11. And searched the scriptures daily, whether those things were so.

⁵ Heb. iv. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

⁶ 2 Thess. ii. 10.—They received not the love of the truth, that they might be saved.

⁷ James i. 21. Receive with meekness the ingrafted word.

Psa. xxv. 9.

⁸ Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind.

Acts ii. 41.

⁹ 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received *it* not as the word of men, but, as it is in truth, the word of God.

¹⁰ Heb. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

¹¹ Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

¹² Psa. cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee.

Prov. ii. 1-5.

¹³ Luke viii. 15. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

James i. 25.

Q. 161. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not by any power in themselves or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted.¹

¹ 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Acts viii. 13. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. [His baptism, notwithstanding, was ineffectual to any saving purpose, for Peter said to him] ver. 23.—I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

1 Cor. iii. 7. So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

1 Cor. vi. 11.—But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Q. 162. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ in his church,¹ to signify, seal, and exhibit² unto those that are within the covenant of grace,³ the benefits of his mediation;⁴ to strengthen and increase their faith and all other graces;⁵ to oblige them to obedience;⁶ to testify and cherish their love and communion one with another,⁷ and to distinguish them from those that are without.⁸

¹ Matt. xxviii. 19. Go ye, therefore, and teach all na-

tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it* and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

² Rom. iv. 11. And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which *he had*, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

1 Cor. xi. 24, 25.

³ Rom. ix. 8. The children of the promise are counted for the seed.

Gal. iii. 27, 29. For as many of you as have been baptized into Christ have put on Christ.—And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. v. 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Gal. vi. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

⁴ Acts ii. 38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Acts xxii. 16.

⁵ 1 Cor. xi. 24-26.

⁶ Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

⁷ 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

1 Cor. x. 17.—We, *being* many, are one bread, and one body: for we are all partakers of that one bread.

Eph. iv. 3-5.

^s 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Q. 163. *What are the parts of a sacrament?*

A. The parts of a sacrament are two; the one, an outward and sensible sign used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified.¹

¹ See Confession of Faith, Chapters xxvii, ii, and passages there cited.

Q. 164. *How many sacraments hath Christ instituted under the New Testament?*

A. Under the New Testament Christ hath instituted in his church only two sacraments, baptism, and the Lord's supper.¹

¹ Matt. xxviii. 19; Matt. xxvi. 26, 27; 1 Cor. xi. 23-26

Q. 165. *What is baptism?*

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,¹ to be a sign and seal of ingrafting into himself,² of remission of sins by his blood,³ and regeneration by his Spirit;⁴ of adoption,⁵ and resurrection unto everlasting life:⁶ and whereby the parties baptized are solemnly admitted into the visible church,⁷

and enter into an open and professed engagement to be wholly and only the Lord's.⁸

¹ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

² Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

Rom. vi. 3.

³ Acts xxii. 16. Arise, and be baptized, and wash away thy sins.

Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

Rev. i. 5.

⁴ John iii. 5. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

Tit. iii. 5.—According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

⁵ Gal. iii. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

⁶ 1 Cor. xv. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

⁷ Acts ii. 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

⁸ Rom. vi. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Q. 166. Unto whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him;¹ but infants descending from parents, either both or but one of them, pro-

fessing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized.²

¹ Acts ii. 41. Then they that gladly received his word, were baptized.

² Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the —Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

1 Cor. vii. 14. The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Luke xviii. 16; Rom. xi. 16; Gen. xvii. 7-9, compared with Col. ii. 11, 12; Gal. iii. 17, 18, 29.

Q. 167. *How is our baptism to be improved by us?*

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation,¹ and when we are present at the administration of it to others, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein;² by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism and our engagements;³ by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament;⁴ by drawing strength from the death and resurrection of

Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace;⁵ and by endeavouring to live by faith,⁶ to have our conversation in holiness and righteousness,⁷ as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptized by the same Spirit into one body.⁸

¹ Psa. xxii. 10, 11. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near.

² Rom. vi. 3-5.

³ Rom. vi. 2, 3. God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

⁴ Cor. i. 11-13.

⁴ 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Rom. iv. 11, 12.

⁵ Rom. vi. 2, 3, 4. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁶ Gal. iii. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

⁷ Rom. vi. 22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

⁸ 1 Cor. xii. 13, 25, 26. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free;—that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. See context.

Q. 168. *What is the Lord's supper?*

A. The Lord's supper is a sacrament of the New Testament, wherein by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth;¹ and they that worthily communicate, feed upon his body and blood to their spiritual nourishment and growth in grace;² have their union and communion with him confirmed; testify and renew their thankfulness and engagement to God,³ and their mutual love and fellowship each with other, as members of the same mystical body.⁴

¹ 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

² Matt. xxvi. 26, 27. And said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

³ 1 Cor. xi. 23-27.

⁴ 1 Cor. x. 16-21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? &c. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils.

⁵ 1 Cor. x. 17. For we, *being* many, are one bread, and one body: for we are all partakers of that one bread.

Q. 169. *How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?*

A. Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use by the

word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants; who are by the same appointment to take and eat the bread, and to drink the wine; in thankful remembrance that the body of Christ was broken and given, and his blood shed for them.¹

¹ See General Note, p. 167.

Q. 170. *How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper;¹ and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;² so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really,³ while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.⁴

¹ The specifications enumerated in answers to Questions 170 to 175 are deduced from the nature of the Lord's Supper as set forth in the New Testament. The texts are given to show that these specifications are in accord with the general tenor of the Scriptures.

Acts iii. 21. Whom the heaven must receive until the times of restitution of all things.

² Gal. iii. 1. O foolish Galatians—before whose eyes Jesus Christ hath been evidently set forth, crucified among you.

Heb. xi. 1.

³ John vi. 51, 53. I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

See context.

⁴ 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Q. 171. *How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?*

A. They that receive the sacrament of the Lord's supper, are, before they come, to prepare themselves thereunto, by examining themselves,¹ of their being in Christ,² of their sins and wants;³ of the truth and measure of their knowledge,⁴ faith,⁵ repentance,⁶ love to God and the brethren,⁷ charity to all men,⁸ forgiving those that have done them wrong,⁹ of their desires after Christ,¹⁰ and of their new obedience;¹¹ and by renewing the exercise of these graces,¹² by serious meditation,¹³ and fervent prayer.¹⁴

¹ 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

² 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

³ 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Compared with Ex. xii. 15.

⁴ 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

⁵ 2 Cor. xiii. 5. See citations under figure 2 above.

⁶ 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

⁷ 1 Cor. x. 17. For we, *being* many, are one bread, and one body; for we are all partakers of that one bread.

⁸ 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth?

1 Cor. xi. 18, 20.

⁹ Matt. v. 23, 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

¹⁰ John vii. 37. Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

Luke i. 53. He hath filled the hungry with good things.

Isa. lv. 1.

¹¹ 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven—but with the unleavened *bread* of sincerity and truth.

¹² Heb. x. 21, 22, 24. And *having* an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—And let us consider one another, to provoke unto love, and to good works.

Psa. xxvi. 6.

¹³ 1 Cor. xi. 24. This do, in remembrance of me.

¹⁴ Matt. xxvi. 26. Jesus took bread, and blessed it.

2 Chron. xxx. 18, 19.

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest

in Christ, though he be not yet assured thereof;¹ and in God's account hath it, if he be duly affected with the apprehension of the want of it,² and unfeignedly desirous to be found in Christ,³ and to depart from iniquity;⁴ in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians)⁵ he is to bewail his unbelief,⁶ and labour to have his doubts resolved;⁷ and so doing, he may and ought to come to the Lord's supper, that he may be further strengthened.⁸

¹ Isa. i. 10. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, and that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

² Isa. lv. 7, 8, 10. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee. saith the Lord, thy Redeemer.—For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Matt. v. 3, 4; Psa. xxxi. 22.

³ Psa. xlii. 11. Why art thou cast down, O my soul: and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

⁴ 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.

Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

⁵ Matt. xxvi. 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins.

Matt. xi. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Isa. xl. 11, 29, 31.

⁶ Mark ix. 24. And said with tears, Lord, I believe; help thou mine unbelief.

⁷ Acts xvi. 30. And brought them out, and said, Sirs, what must I do to be saved?

Acts ix. 6.

⁸ 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Matt. xi. 28.

Q. 173. *May any who profess the faith, and desire to come to the Lord's supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament by the power which Christ hath left in his church,¹ until they receive instruction, and manifest their reformation.²

¹ 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body.

1 Cor. v. 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or railer, or drunkard, or an extortioner; with such an one no not to eat.

Matt. vii. 6.

² 1 Cor. v. 4, 5; 2 Cor. ii. 5-8.

Q. 174. *What is required of them that receive the sacrament of the Lord's supper, in the time of the administration of it?*

A. It is required of them that receive the sacrament of the Lord's supper, that during

the time of the administration of it, with all holy reverence and attention, they wait upon God in that ordinance; diligently observe the sacramental elements and actions;¹ heedfully discern the Lord's body,² and affectionately meditate on his death and sufferings,³ and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves,⁴ and sorrowing for sin;⁵ in earnest hungering and thirsting after Christ,⁶ feeding on him by faith,⁷ receiving of his fulness;⁸ trusting in his merits,⁹ rejoicing in his love,¹⁰ giving thanks for his grace;¹¹ in renewing of their covenant with God,¹² and love to all the saints.¹³

¹ Gal. iii. 1. Before whose eyes Jesus Christ hath been evidently set forth, crucified among you.

² 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

³ Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me.

⁴ 1 Cor. xi. 31. For if we would judge ourselves we should not be judged.

⁵ Zech. xii. 10. And they shall look upon me whom they have pierced, and they shall mourn.

⁶ Psa. lxxiii. 1. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2. To see thy power and thy glory, so as I have seen thee in the sanctuary.

⁷ Gal. ii. 20. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

John vi. 35.

⁸ John i. 16. And of his fulness have all we received, and grace for grace.

Col. 1. 19.

⁹ Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

¹⁰ 1 Pet. i. 8. Whom having not seen, ye love: in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory.

2 Chron. xxx. 21.

¹¹ Psa. xxii. 26. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever.

¹² Jer. 1. 5. Come, and let us join ourselves to the Lord in a perpetual covenant *that* shall not be forgotten.

Psa. 1. 5.

¹³ 1 Cor. x. 17. For we, *being* many, are one bread, and one body; for we are all partakers of that one bread.

Acts ii. 42.

Q. 175. *What is the duty of Christians, after they have received the sacrament of the Lord's supper?*

A. The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved themselves therein, and with what success;¹ if they find quickening and comfort, to bless God for it,² beg the continuance of it, watch against relapse,³ fulfil their vows,⁴ and encourage themselves to a frequent attendance on that ordinance;⁵ but if they find no present benefit, more exactly to review their preparation to, and carriage at the sacrament;⁶ in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time;⁷ but if they see that they have failed in

either, they are to be humbled,⁸ and to attend upon it afterward with more care and diligence.⁹

¹ 1 Cor. xi. 17. Now in this that I declare *unto you* I praise *you not*, that ye come together not for the better, but for the worse.—30. For this cause many *are* weak and sickly among you, and many sleep.

31. For if we would judge ourselves, we should not be judged.

² 2 Cor. ii. 14. Now thanks be unto God, which always causeth us to triumph in Christ.

Acts ii. 42, 46, 47.

³ 1 Cor. x. 12. Wherefore, let him that thinketh he standeth take heed lest he fall.

Rom. xi. 20.

⁴ Psal. l. 14. Offer unto God thanksgiving; and pay thy vows unto the Most High.

⁵ 1 Cor. xi. 25, 26; Psal. xxvii. 4; Acts ii. 42.

⁶ Psal. lxxvii. 6. I commune with mine own heart; and my spirit made diligent search.

Psal. cxxxix. 23, 24. Search me, O God, and know my heart. try me, and know my thoughts: and see if *there be any* wicked way in me, and lead me in the way everlasting.

⁷ Psal. cxxiii. 1, 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants *look* unto the hand of their master, *and us* the eyes of a maiden unto the hand of her mistress: so our eyes *wait* upon the Lord our God, until that he have mercy upon us.

Isa. viii. 17.

⁸ Hos. xiv. 2. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.

Hosea vi. 1, 2.

⁹ 2 Cor. vii. 11. For, behold, this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

1 Chron. xv. 12-14.

Q. 176. *Wherein do the sacraments of baptism and the Lord's supper agree?*

A. The sacraments of baptism and the Lord's supper agree, in that the author of both is God;¹ the spiritual part of both is Christ and his benefits;² both are seals of the same covenant,³ are to be dispensed by ministers of the gospel and by none other;⁴ and to be continued in the church of Christ until his second coming.⁵

¹ Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

1 Cor. xi. 23. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread.

² Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1 Cor. x. 16. The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

³ Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Compared with Rom. iv. 11.

Matt. xxvi. 27, 28. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

⁴ See General Note, p. 167.

⁵ Matt. xxviii. 20. Teaching them [all nations] to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

1 Cor. xi. 26. For as often as ye eat this bread, and, drink this cup, ye do show the Lord's death till he come.

Q. 177. *Wherein do the sacraments of baptism and the Lord's supper differ?*

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,¹ and that even to infants;² whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,³ and to confirm our continuance and growth in him,⁴ and that only to such as are of years and ability to examine themselves.⁵

¹ Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire.

Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

Titus iii. 5.

² Acts ii. 38, 39. Repent, and be baptized every one of you.—for the promise is unto you and to your children.

1 Cor. vii. 14.—The unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

See citations under Question 166, figure 2.

³ 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Col. ii. 19.—Not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

⁴ 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

John vi. 51-53.

⁵ 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Q. 178. *What is prayer?*

A. Prayer is an offering up of our desires unto God,¹ in the name of Christ,² by the help of his Spirit;³ with confession of our sins,⁴ and thankful acknowledgment of his mercies.⁵

¹ Psa. lxi. 8. Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us.

² John xvi. 23, 24. Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

³ Rom. viii. 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

⁴ Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

Psa. xxxii. 5, 6.—I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee, in a time when thou mayest be found.

⁵ Phil. iv. 6. In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. 179. *Are we to pray unto God only?*

A. God only being able to search the heart,¹ hear the requests,² pardon the sins,³ and fulfil the desires of all,⁴ and only to be believed in,⁵ and worshipped with religious worship;⁶ prayer, which is a special part thereof,⁷ is to be made by all to him alone, and to none other.⁸

¹ 1 Kings viii. 39. Thou, *even* thou only, knowest the hearts of all the children of men.

Acts i. 24. And they prayed, and said. Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen.

Rom. viii. 27.

² Psa. lxxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

³ Micah vii. 18. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

⁴ Psa. cxlv. 16, 19. Thou openest thine hand, and satisfiest the desire of every living thing.—He will fulfil the desire of them that fear him.

⁵ 2 Sam. xxii. 32. For who *is* God, save the Lord? and who *is* a rock, save our God?

John xiv. 1. Let not your heart be troubled: ye believe in God.

⁶ Matt. iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

⁷ 1 Cor. i. 2. Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

⁸ Luke ix. 8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Isa. xlii. 8. I *am* the Lord: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

Jer. iii. 23.

Q. 180. *What is it to pray in the name of Christ?*

A. To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake:¹ not by bare mentioning of his name;² but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.³

¹ John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will *do it*.

Dan. ix. 17.

² Luke vi. 46. And why call ye me, Lord, Lord, and do not the things which I say?

Matt. vii. 21.

³ Heb. iv. 14, 15, 16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we* are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

¹ John v. 13-15.

Q. 181. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator, and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, we are to pray in no other name but his only.¹

¹ John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him.

¹ Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

John vi. 27.

Col. iii. 17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Heb. vii. 25-27; Heb. xiii. 15.

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for, as we ought, the Spirit helpeth our infirmities, by

enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty.¹

¹ Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Psa. lxxx. 18.—Quicken us, and we will call upon thy name.

Psa. x. 17; Zech. xii. 10.

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole church of Christ upon earth,¹ for magistrates,² and ministers,³ for ourselves,⁴ our brethren,⁵ yea, our enemies,⁶ and for all sorts of men living,⁷ or that shall live hereafter;⁸ but not for the dead,⁹ nor for those that are known to have sinned the sin unto death.¹⁰

¹ Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Psa. xxviii. 9. Save thy people, and bless thine inheritance; feed them also and lift them up for ever.

² 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority.

³ 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, *even as it is* with you.

Col. iv. 3.

⁴ Gen. xxxii. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

⁵ James v. 16. Pray one for another, that ye may be healed.

2 Thess. i. 11.

⁶ Matt. v. 44. Pray for them which despitefully use you, and persecute you.

⁷ 1 Tim. ii. 1, 2. See under figure 2 above.

⁸ John xvii. 20. Neither pray I for these alone; but for them also which shall believe on me through their word.

2 Sam. vii. 29.

⁹ This statement is based on the absence of any command to pray for the dead, and of any example in the Scriptures of such prayer.

¹⁰ 1 John v. 16. There is a sin unto death: I do not say that he shall pray for it.

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God,¹ the welfare of the church,² our own³ or others' good;⁴ but not for any thing that is unlawful.⁵

¹ Matt. vi. 9. Our Father which art in heaven; hallowed be thy name.

² Psa. li. 18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

Psa. cxxii. 6. Pray for the peace of Jerusalem: they shall prosper that love thee.

³ Matt. vii. 11. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

⁴ Psa. cxxv. 4. Do good, O Lord, unto *those that be good*, and to *them that are upright* in their hearts.

1 Thess. v. 23; 2 Thess. iii. 16.

⁵ 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

James iv. 3. Ye ask and receive not, because ye ask amiss.

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehen-

sion of the majesty of God,¹ and deep sense of our own unworthiness,² necessities,³ and sins;⁴ with penitent,⁵ thankful,⁶ and enlarged hearts;⁷ with understanding,⁸ faith,⁹ sincerity,¹⁰ fervency,¹¹ love,¹² and perseverance,¹³ waiting upon him¹⁴ with humble submission to his will.¹⁵

¹ Psa. xxxiii. 8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

Psa. xcv. 6. O come, let us worship and bow down; let us kneel before the Lord our maker.

² Gen. xviii. 27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes.

Psa. cxliv. 3.

³ Psa. lxxxvi. 1. Bow down thine ear, O Lord, hear me: for I *am* poor and needy.

Luke xv. 17-19.

⁴ Psa. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

Luke xviii. 13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

⁵ Psa. li. 17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Zech. xli. 10, &c.

⁶ Phil. iv. 6. In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

1 Thess. v. 18.

⁷ Psa. lxxxi. 10. Open thy mouth wide, and I will fill it.

Eph. iii. 20, 21. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, &c.

⁸ 1 Cor. xiv. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also.

⁹ Heb. x. 22. Let us draw near—in full assurance of faith, &c.

James i. 6. But let him ask in faith, nothing wavering.

¹⁰ Heb. x. 22. Let us draw near with a true heart.

Psa. cxlv. 18. The Lord *is* nigh unto all them that call upon him,—in truth.

Psa. xvii. 1; John iv. 24.

¹¹ James v. 16. The effectual fervent prayer of a righteous man availeth much.

¹² 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Matt. v. 23, 24.

¹³ Eph. vi. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.

¹⁴ Micah vii. 7. Therefore I will look unto the Lord. I will wait for the God of my salvation: my God will hear me.

¹⁵ Matt. xxvi. 39. And he went a little farther and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of praying;¹ but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called, *The Lord's Prayer*.²

¹ 2 Tim. iii. 16, 17. All scriptures *is* given by inspiration of God, and *is* profitable for doctrine,—that the man of God may be perfect, thoroughly furnished unto all good works.

¹ John v. 14.

² Matt. vi. 9-13; Luke xi. 2-4.

Q. 187. *How is the Lord's prayer to be used?*

A. The Lord's prayer is not only for direc-

tion, as a pattern according to which we are to make other prayers; but may be also used as a prayer so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.¹

¹ Matt. vi. 9. After this manner therefore pray ye.

Luke xi. 2.—When ye pray, say, Our Father, &c.

Q. 188. *Of how many parts doth the Lord's prayer consist?*

A. The Lord's prayer consists of three parts, a preface, petitions, and a conclusion.

Q. 189. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (contained in these words, *Our Father which art in heaven*)¹ teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;² with reverence, and all other childlike dispositions,³ heavenly affections,⁴ and due apprehensions of his sovereign power, majesty, and gracious condescension:⁵ as also to pray with and for others.⁶

¹ Matt vi. 9.

² Luke xi. 13. If ye, then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him.

Rom. viii. 15.

³ Psal. xcvi. 6, 7. Let us kneel before the Lord our ma-

ker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand.

Isa. lxiv. 9.

⁴ Psa. cxxiii. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Lam. iii. 41. Let us lift up our heart with *our* hands unto God in the heavens.

⁵ Psa. civ. 1. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

Isa. lxiii. 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained?

Psa. cxlvi. 4-6.

⁶ Acts xii. 5. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

Zech. viii. 21.

Q. 190. *What do we pray for in the first petition?*

A. In the first petition, (which is, *Hallowed be thy name*)¹ acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright;² we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly esteem him,³ his titles,⁴ attributes,⁵ ordinances, word,⁶ works, and whatsoever he is pleased to make himself known by;⁷ and to glorify him in thought, word,⁸ and deed;⁹ that he would prevent and remove atheism,¹⁰ ignorance,¹¹ idolatry,¹² profaneness,¹³ and whatsoever is dishonourable to him;¹⁴ and by his overruling providence, direct and dispose of all things to his own glory.¹⁵

¹ Matt. vi. 9.

² Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God.

Psa. ii. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

³ Psa. lxxvii. 2, 3. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.

Psa. lxxii. 19. Let the whole earth be filled *with* his glory.

Eph. iii. 20, 21.

⁴ Psa. lxxxiii. 18. That *men* may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

⁵ Psa. cxlv. 6, 7, 8. And *men* shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

Psa. lxxxvi. 10, 15.

⁶ 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

Psa. cvii. 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

2 Cor. ii. 14.

⁷ Psa. viii. and cxlv. throughout.

⁸ Psa. xix. 14. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

⁹ Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

¹⁰ Psa. lxxix. 10. Wherefore should the heathen say, Where is their God? Let him be known among the heathen in our sight.

Psa. lxxvii. 1-4.

¹¹ Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; &c.

¹² Psa. xcvi. 7. Confounded be all they that serve graven images, that boast themselves of idols; worship him, all *ye* gods.

¹³ Psa. lxxiv. 18, 22. Remember this, *that* the enemy hath reproached, O Lord, and *that* the foolish people have blasphemed thy name.—Arise, O Lord, plead thine own cause; remember how the foolish man reproacheth thee *daily*.

¹⁴ Jer. xiv. 21. For thy name's sake; do not disgrace the throne of thy glory.

2 Kings xix. 16.

¹² Isa. lxiv. 1, 2. O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,—to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

2 Chron. xx. 6, 10-12.

Q. 191. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come*)¹ acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,² we pray that the kingdom of sin and Satan may be destroyed,³ the gospel propagated throughout the world,⁴ the Jews called,⁵ the fulness of the Gentiles brought in;⁶ the church furnished with all gospel-officers and ordinances,⁷ purged from corruption,⁸ countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:⁹ that Christ would rule in our hearts here,¹⁰ and hasten the time of his second coming, and our reigning with him for ever;¹¹ and that

he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.¹²

¹ Matt. vi. 10.

² Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

³ Psa. lxxviii. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him.

Rev. xii. 9.

⁴ 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

Psa. lxxvii. 2.

⁵ Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

⁶ Rom. xi. 25. For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Psa. lxxvii. 1, &c.

⁷ Matt. ix. 38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

⁸ Eph. v. 26, 27. That he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Mal. i. 11.

⁹ 2 Cor. iv. 2. Nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified.

2 Thess. ii. 16, 17. Now our Lord Jesus Christ himself, and God, even our Father,—comfort your hearts, and stablish you in every good word and work.

¹⁰ Eph. iii. 14, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ,—that Christ may dwell in your hearts by faith.

¹¹ Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

¹² Isa. lxiv. 1. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2. As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

2 Chron. xx. 6, 10-12.

Q. 192. *What do we pray for in the third petition?*

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven*)¹ acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,² but prone to rebel against his word,³ to repine and murmur against his providence,⁴ and wholly inclined to do the will of the flesh, and of the devil:⁵ we pray that God would by his Spirit take away from ourselves and others all blindness,⁶ weakness,⁷ indisposedness,⁸ and perverseness of heart,⁹ and by his grace make us able and willing to know, do, and submit, to his will in all things,¹⁰ with the like humility,¹¹ cheerfulness,¹² faithfulness,¹³ diligence,¹⁴ zeal,¹⁵ sincerity,¹⁶ and constancy,¹⁷ as the angels do in heaven.¹⁸

¹ Matt. vi. 10.

² 1 Cor. ii. 14. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

Rom. viii. 5, 8.

³ Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

⁴ Matt. xx. 11, 12. And when they had received *it*, they murmured against the good man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Psa. lxxiii. 3.—I was envious at the foolish, *when* I saw the prosperity of the wicked.

⁵ Tit. iii. 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, &c.

Eph. ii. 2, 3.

See Question 191 under figure 2.

⁶ Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; &c.

⁷ Eph. iii. 16. That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

⁸ Matt. xxvi. 40, 41. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh ~~is~~ weak.

Rom. vii. 24, 25.

⁹ Ezek. xi. 19. And I will take the stony heart out of their flesh, and will give them a heart of flesh.

Jer. xxxi. 18. Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned: for thou *art* the Lord my God.

¹⁰ Psa. cxix. 35. Make me to go in the path of thy commandments; for therein do I delight.

Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

1 Sam. iii. 18.

¹¹ Psa. cxxiii. 2. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God.

Psa. cxxxi. 2; Micah, vi. 8.

¹² Psa. c. 2. Serve the Lord with gladness; come before his presence with singing.

¹³ Isa. xxxviii. 3. Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which* is good in thy sight.

Eph. vi. 6. Doing the will of God from the heart.

¹⁴ Psa. cxix. 4. Thou hast commanded *us* to keep thy precepts diligently.

¹⁵ Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

¹⁶ 2 Cor. i. 12. Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

¹⁷ Psa. cxix. 112. I have inclined mine heart to perform thy statutes alway *even unto the end.* *

Rom. ii. 7. To them who by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life.

¹⁸ Psa. ciii. 20, 21, 22. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all *ye* his hosts; *ye* ministers of his, that do his pleasure. Bless the Lord, O my soul.

Dan. vii. 10.

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition, (which is, *Give us this day our daily bread*)¹ acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;² and that neither they of themselves are able to sustain us,³ nor we to merit,⁴ or by our own industry to procure them,⁵ but prone to desire,⁶ get,⁷ and use them unlawfully:⁸ we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may of his free gift, and as to his fatherly wis-

dom shall seem best, enjoy a competent portion of them,⁹ and have the same continued and blessed unto us in our holy and comfortable use of them,¹⁰ and contentment in them;¹¹ and be kept from all things that are contrary to our temporal support and comfort.¹²

¹ Matt. vi. 11.

² Gen. iii. 17. And unto Adam he said,—Cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.

Lam. iii. 22. *It is of* the Lord's mercies that we are not consumed, because his compassions fail not.

Deut. xxviii. 15-68.

³ Deut. viii. 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna,—that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord, doth man live.

⁴ Gen. xxxii. 10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant.

⁵ Deut. viii. 18. But thou shalt remember the Lord thy God; for *it is* he that giveth thee power to get wealth.

Prov. x. 22.

⁶ Luke xii. 15. Take heed, and beware of covetousness.

Jer. vi. 13.

⁷ Hos. xii. 7. *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

⁸ James iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

⁹ Gen. xxviii. 20, 21. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,—then shall the Lord be my God.

James i. 13, 15. Go to now, ye that say, Today, or tomorrow, we will go into such a city and continue there a year, and buy and sell, and get gain—for that ye ought to say, If the Lord will, we shall live, and do this, or that.

Psa. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it.

Psa. cxliv. 12-15.

¹⁰ 1 Tim. iv. 4, 5. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

Prov. x. 22.

¹¹ 1 Tm. vi. 6, 8. Godliness with contentment is great gain.—And having food and raiment, let us be therewith content.

¹² Prov. xxx. 8, 9. Remove far from me vanity and lies—feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

Q. 194. *What do we pray for in the fifth petition?*

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors*)¹ acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we nor any other creature can make the least satisfaction for that debt:² we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin,³ accept us in his Beloved,⁴ continue his favour and grace to us,⁵ pardon our daily failings,⁶ and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;⁷ which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.⁸

¹ Matt. vi. 12.

² Matt. xviii. 24. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

Rom. v. 19.—By one man's disobedience many were made sinners.

Rom. iii. 9, 19.—We have before proved both Jews and Gentiles, that they are all under sin;—that every mouth may be stopped, and all the world may become guilty before God.

See context.

Psa. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

Micah. vi. 6, 7.

³ Rom. v. 19. By the obedience of one shall many be made righteous.

Rom. iii. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Acts xiii. 39.

⁴ Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

⁵ 2 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

⁶ Hos. xiv. 2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously.

Psa. cxliii. 2.—Enter not into judgment with thy servant; for in thy sight shall no man living be justified.

Psa. cxxx. 3.

⁷ Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Rom. v. 1, 2; Psa. li. 7-12.

⁸ Luke xi. 4. And forgive us our sins: for we also forgive every one that is indebted to us.

Matt. xviii. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matt. vi. 14, 15.

Q. 195. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil*)¹ acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things that we may be assaulted, foiled, and for a time led captive by temptations;² that Satan,³ the world,⁴ and the flesh, are ready powerfully to draw us aside and ensnare us;⁵ and that we, even after the pardon of our sins, by reason of our corruption,⁶ weakness, and want of watchfulness,⁷ are not only subject to be tempted, and forward to expose ourselves unto temptations,⁸ but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;⁹ and worthy to be left under the power of them;¹⁰ we pray, that God would so overrule the world and all in it,¹¹ subdue the flesh,¹² and restrain Satan,¹³ order all things,¹⁴ bestow and bless all means of grace,¹⁵ and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin;¹⁶ or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation;¹⁷ or, when fallen, raised again and recovered out of it,¹⁸ and have a sanctified use and improvement thereof;¹⁹ that our sanctification

and salvation may be perfected,²⁰ Satan trodden under our feet,²¹ and we fully freed from sin, temptation, and all evil for ever.²²

¹ Matt. vi. 13.

² 2 Chron. xxxii. 31. God left him, to try him, that he might know all *that was* in his heart.

Job. ii. 6. And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life.

³ 1 Pet. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Job ii. 2.

⁴ Luke xxi. 34. And take heed to yourselves, lest at **any time** your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Mark iv. 19.

⁵ James i. 14. Every man is tempted when he is drawn away of his own lust, and enticed.

⁶ Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

Rom. vii. 18.

⁷ Matt. xxvi. 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

⁸ 1 Tim. vi. 9. They that will be rich, fall into temptation, and a snare, and *into* many foolish and hurtful lusts.

Prov. vii. 22.

⁹ Rom. vii. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19. For the good that I would, I do not: but the evil which I would not, that I do.

¹⁰ Psal. lxxxii. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust; *and* they walked in their own counsels.

¹¹ John xvii. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

Rom. viii. 28.

¹² Psa. li. 10. Create in me a clean heart, O God; and renew a right spirit within me.

Psa. cxix. 133.—Let not any iniquity have dominion over me.

¹³ Heb. ii. 18. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

1 Cor. x. 13.—God *is* faithful, who will not suffer you to be tempted above that ye are able.

2 Cor. xii. 8.

¹⁴ Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

¹⁵ Heb. xiii. 20, 21. Now the God of peace,—make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.

Eph. iv. 11, 12.

¹⁶ Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

Psa. xix. 13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me.

¹⁷ 1 Cor. x. 13. God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Eph. iii. 14-16.

¹⁸ Psa. li. 12. Restore unto me the joy of thy salvation, and uphold me *with thy* free Spirit.

¹⁹ 1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*.

1 Pet. i. 6, 7. Wherein ye greatly rejoyce, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

²⁰ 1 Thess. iii. 13. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

²¹ Rom. xvi. 20. And the God of peace shall bruise Satan under your feet shortly.

²² 1 Thess. v. 23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

Q. 196. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*)¹ teacheth us to enforce our petitions with arguments,² which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God:³ and with our prayers to join praises,⁴ ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;⁵ in regard whereof, as he is able and willing to help us,⁶ so we by faith are emboldened to plead with him that he would,⁷ and quietly to rely upon him that he will, fulfil our requests.⁸ And to testify our desires and assurance, we say, *Amen.*⁹

¹ Matt. vi. 13.

² Job xxiii. 3. 4. O that I knew where I might find him! *that* I might come *even* to his seat! I would order *my* cause before him, and fill my mouth with arguments.

Jer. xiv. 20. We acknowledge, O Lord, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee.

21. Do not abhor *us*, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us.

³ Dan. ix. 4, 7, 8, 9, 16, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;—O Lord, righteousness *belongeth* unto thee; but unto us confusion of faces, as at this day;—O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; &c.

⁴ Phil. iv. 6. In every thing by prayer and supplica-

tion, with thanksgiving, let your requests be made known unto God.

⁵ 1 Chron. xxix. 10, 11, 12, 13. And David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all *that is* in the heaven and in the earth *is thine*; *thine is* the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all: and in thy hand is power and might; and in thy hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

⁶ Eph. iii. 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Psa. lxxxiv. 11.

⁷ Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him.

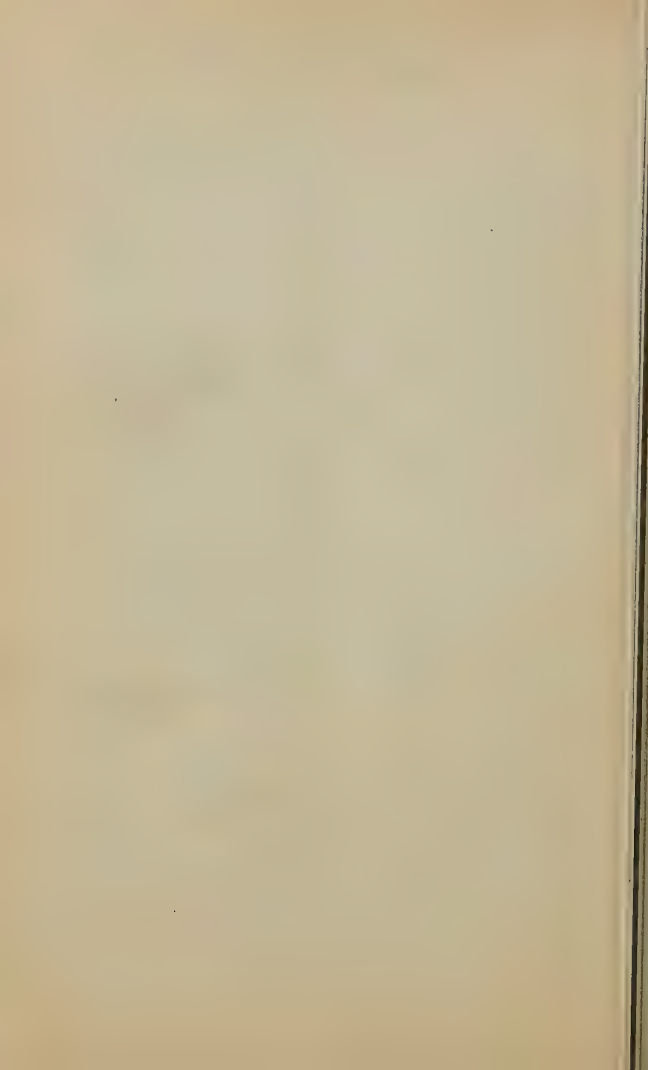
Heb. x. 19, 20, 21, 22. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and *having* an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

⁸ 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

⁹ 1 Cor. xiv. 16. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

Rev. xxi. 20, 21. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.



—THE—
WESTMINSTER
SHORTER CATECHISM

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THE SHORTER CATECHISM

Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God,¹ and to enjoy him for ever.²

¹ 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

² Ps. lxxiii. 24. Thou shalt guide me with thy counsel, and afterward receive me to glory.

25. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26. My flesh and my heart faileth: *but* God is the strength of my heart, and my portion for ever.

John xvii. 22. And the glory which thou gavest me I have given them; that they may be one, even as we are one—

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him.¹

¹ Gal. 1. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Luke xvi. 29, 31; 2 Tim. iii. 15-17.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.¹

¹ Micah vi. 8. He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John iii. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Q. 4. *What is God?*

A. God is a Spirit,¹ infinite, eternal, and unchangeable, in his being,² wisdom,³ power,⁴ holiness,⁵ justice,⁶ goodness,⁷ and truth.⁸

¹ John iv. 24. God *is* a Spirit; and they that worship him must worship *him* in spirit and in truth.

² Ps. xc. 2. From everlasting to everlasting thou *art* God.

Mal. iii. 6. For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed.

James i. 17. The father of light, with whom is no variableness, neither shadow of turning.

1 Kings viii. 72. But will God indeed dwell on the earth; behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Jer. xxiii. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Isaiah xl. 22.

³ Ps. cxlvii. 5. Great *is* our Lord, and of great power: his understanding *is* infinite.

Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

⁴ Gen. xvii. 1. The Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

Rev. xix. 6. The Lord God omnipotent reigneth.

⁵ Isa. lvii. 15. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that* is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

John xvii. 11. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as *we are*.

Rev. iv. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

⁶ Deut. xxxii. 4. *He is* the Rock, his work is perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

⁷ Ps. c. 5. For the Lord *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

Rom. ii. 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

⁸ Exod. xxxiv. 6. The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.

Ps. cxvii. 2. For his merciful kindness *is* great toward us: and the truth of the Lord *endureth* for ever. Praise ye the Lord.

Q. 5. *Are there more gods than one?*

A. There is but one only, the living and true God.¹

¹ Deut. vi. 4. Hear, O Israel, the Lord our God *is* one Lord.

Jer. x. 10. But the Lord *is* the true God; he *is* the living God and an everlasting King.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead: the Father, the Son, and the Holy

Ghost; and these three are one God, the same in substance, equal in power and glory.¹

¹ 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Matt. iii. 16. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.¹

¹ Eph. i. 11. In whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Acts. iv. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

28. For to do whatsoever thy hand and thy counsel determined before to be done.

Ps. xxxiii. 11. The counsel of the Lord standeth for ever the thoughts of his heart to all generations.

Eph. ii. 10; Rom. ix. 22, 23; xi. 33.

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.¹

¹ Rev. iv. 11. Thou hast created all things; and for thy pleasure they are, and were created.

Eph. i. 11. In whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Q. 9. *What is the work of creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.¹

¹ Heb. xi. 3. Through faith we understand that the worlds were framed by the Word of God: so that things which are seen were not made of things which do appear.

Rev. iv. 11; Gen. i. 1-31.

Q. 10. *How did God create man?*

A. God created man, male and female, after his own image,¹ in knowledge, righteousness, and holiness,² with dominion over the creatures.³

¹ Gen. i. 27. So God created man in his *own* image, in the image of God created he him: male and female created he them.

² Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

³ Gen. i. 28. And God blessed them; and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.

Q. 11. *What are God's works of providence?*

A. God's works of providence are, his most holy,¹ wise,² and powerful preserving,³ and governing all his creatures, and all their actions.⁴

¹ Ps. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

² Ps. civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

³Heb. i. 3. Upholding all things by the word of his power.

⁴Ps. ciii. 19. His kingdom ruleth ever all.

Matt. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered. Job, Chapters xxxviii to xli.

Q. 12. *What special act of providence, did God exercise towards man, in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience;¹ forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.²

¹ Compare Gen. ii. 16, 17 with Rom. vii. 12-14; Rom. x. 5; Luke x. 25-28, and with the covenants made with Noah and Abraham.

² Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.¹

¹ Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden—

13. And the Lord God said unto the women, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

2 Cor. xi. 3.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, the law of God.¹

¹ 1 John iii. 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

Jas. iv. 17. Therefore to him that knoweth to do good, and doeth *it* not, to it is sin.

Rom. iii. 23. For all have sinned, and come short of the glory of God.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin, whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.¹

¹ See proof to Answer 13. Gen. iii. 6.

Q. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity,¹ all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.²

¹ Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

See under Question 12.

² Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die, compared with Rom. v. 12-20; 1 Cor. xv. 21, 22.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.⁴

¹ Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Gal. iii. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin,¹ the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin;² together with all actual transgressions which proceed from it.³

¹ Rom. v. 12. Wherefore, as by man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned—

19. By one man's disobedience many were made sinners.

1 Cor. xv. 22.

² Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly.

Eph. ii. 1. And you hath he quickened, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others.

Rom. viii. 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So they that are in the flesh cannot please God.

Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

Rom. iii. 10-20; Ps. li. 5; lviii. 3.

³ Jas. i. 14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when dust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind, by their fall, lost communion with God,¹ are under his wrath and curse,² and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.³

¹ Gen. iii. 8. Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden—

24. So he drove out the man.

² Eph. ii. 3. And were by nature the children of wrath, even as others.

³ Rom. v. 14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Rom. vi. 23. The wages of sin is death.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life,¹ did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer.²

¹ Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

² Titus. iii. 4. But after that the kindness and love of God our Saviour toward man appeared.

5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost:

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus. i. 2. In hope of eternal life, which God, that cannot lie, promised before the world began.

Gal. iii. 21; Rom. iii. 20-22.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ,¹ who, being the eternal Son of God, became man,² and so was, and continueth to be, God and man, in two distinct natures, and one person, forever.³

¹ 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Christ Jesus.

² John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God—

14. And the Word was made flesh, and dwelt among us.

John x. 30. I and my Father are one.

Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

³ See texts just cited; also Phil. ii. 5-11.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul,¹ being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her,² yet without sin.³

¹ John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

Heb. ii. 14. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same.

Matt. xxvi. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death.

² Luke i. 31. Behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call his name JESUS—

35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God—

41. And Elisabeth was filled with the Holy Ghost:

42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

³ Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

Heb. vii. 26. Such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet,¹ of a priest,² and of a king, both in his estate of humiliation and exaltation.³

¹ Acts iii. 22. Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Luke iv. 18, 21.

² Heb. v. 5. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6. As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec.

Heb. iv. 14, 15.

³ Rev. xix. 6. And he bath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Isa. ix. 6, 7; Ps. ii. 6.

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in revealing to us,¹ by his word and Spirit, the will of God for our salvation.²

¹ John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God—

4. In him was life; and the life was the light of men.

² John xv. 15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

2 Pet. i. 21. For the prophecy came not in old time by the will of man; but Holy men of God spake as *they were moved* by the Holy Ghost.

John xiv. 26.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,¹ and reconcile us to

God,² and in making continual intercession for us.³

¹ Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God—

28. Christ was once offered to bear the sins of many.

Rom. iii. 26. To declare, *I say*, at this time his righteousness; that he might be just, and the justified of him which believeth in Jesus.

Rom. x. 4. For Christ *is* the end of the law for righteousness to every one that believeth.

² Heb. ii. 17. In all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

³ Heb. vii. 25. He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us to himself,¹ in ruling and defending us,² and in restraining and conquering all his and our enemies.³

¹ Ps. cx. 3. Thy people *shall* be willing in the day of thy power.

² Isa. xxxiii. 2. The Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our king; he will save us.

³ 1 Cor. xv. 25. For he must reign till he hath put all enemies under his feet.

Acts xii. 17; xviii. 9, 10.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition,¹ made under the law,² undergoing the miseries of this life,³ the wrath of God,⁴ and the

cursed death of the cross,⁵ in being buried and continuing under the power of death for a time.⁶

¹ Luke ii. 7. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger.

Phil. ii. 6-8; 2 Cor. viii. 9.

² Gal. iv. 4. God sent forth his Son, made of a woman, made under the law.

³ Is. liii. 3. He is despised and rejected of men, a man of sorrows, and acquainted with grief.

⁴ Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?

Luke xxii. 41-44.

⁵ Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed *is* every one that hangeth on a tree.

Phil. ii. 8. He humbled himself, and became obedient unto death, even the death of the cross.

⁶ 1 Cor. xv. 3. For I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the Scriptures;

4. And that he was buried, and that he rose again the third day, according to the Scriptures.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day,¹ in ascending up into heaven, in sitting at the right hand of God the Father,² and in coming to judge the world at the last day.³

¹ See last quoted text.

Acts. i. 9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Eph. i. 19, 20. His might power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

² Acts i. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts xvii. 31. He hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained, *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.¹

¹ John i. 12. As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John iii. 5. Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Tit. iii. 5. Not by works of righteousness which we have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly, through Jesus Christ our Saviour.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us,¹ and thereby uniting us to Christ in our effectual calling.²

¹ Eph. ii. 8. By grace are ye saved, through faith, and that not of yourselves; *it is* the gift of God.

² John xv. 5. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

1 Cor. vi. 17. But he that is joined unto the Lord *is* one spirit.

1 Cor. i. 9. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ.

1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit,¹ whereby, convincing us of our sin and misery,² enlightening our minds in the knowledge of Christ,³ and renewing our wills,⁴ he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.⁵

¹ 2 Tim. i. 8. Be thou partaker of the afflictions of the gospel according to the power of God:

9. Who hath saved us and called *us* with an holy calling.

Eph. i. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19. And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places.

² Acts ii. 37. Now when they heard *this*, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men *and* brethren, what shall we do?

³ Acts xxvi. 18. To open their eyes, *and* to turn them from darkness to light, and *from* the power of Satan unto God.

⁴ Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.

Ezek. xxxvi. 26, 27.

⁵ John vi. 44. No man can come to me, except the Father, which hath sent me, draw him—

45. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.

Phil. ii. 13; Deut. xxx. 6; Eph. ii. 5.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification,¹ adoption,² sanctification, and the several benefits which, in this life, do either accompany or flow from them.³

¹ Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified.

² Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself.

³ 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins,¹ and accepteth us as righteous in his sight,² only for the righteousness of Christ, imputed to us,³ and received by faith alone.⁴

¹ Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

² 2 Cor. v. 19. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation—

21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. iii. 22, 24, 25.

³ Rom. v. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18. Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men into justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom. iv. 6-8.

⁴ Rom. v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Gal. ii. 16; Phil. iii. 9.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace,¹ whereby we are received into the number, and have a right to all the privileges, of the sons of God.²

¹ 1 John iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!

² John i. 12. As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

Rom. viii. 17. And if children, then heirs; heirs of God and joint heirs with Christ.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace,¹ whereby we are renewed in the whole man after the image of God,² and are enabled more and more to die unto sin, and live unto righteousness.³

¹ 2 Thess. ii. 13. God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

² Eph. iv. 23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

³ Rom. vi. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life—

6. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin—

14. For sin shall not have dominion over you; for ye are not under the law, but under grace.

Rom. viii. 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost,¹ increase of grace,² and perseverance therein to the end.³

¹ Rom. v. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ.

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God—

5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom. xiv. 17. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.

² Col. i. 10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

Prov. iv. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day.

Eph. iii. 16-18: "et. 18.

³ Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us—

27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Rev. xiv. 12. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

1 Pet. i. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1 John v. 13.

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory;¹ and their bodies, being still united to Christ,² do rest in their graves till the resurrection.³

¹ Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Luke xvi. 23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Phil. i. 23. Having a desire to depart, and to be with Christ.

2 Cor. v. 6-8.

² 1 Thess. iv. 14. Them also which sleep in Jesus will God bring with him.

³ Rom. viii. 23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers, being raised up in glory,¹ shall be openly acknowledged, and acquitted in the day of judgment,² and made perfectly blessed in the full enjoying of God³ to all eternity.⁴

¹ 1 Cor. xv. 42. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power.

² Matt. xxv. 33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Matt. x. 32. Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.

³ Ps. xvi. 11. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

1 Cor. ii. 9.

⁴ 1. Thess. iv. 17. And so shall we ever be with the Lord.

See preceding context.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is, obedience to his revealed will.¹

¹ Deut. xxix. 29. The secret *things* belong unto the Lord our God; but those *things* which are revealed belong unto us and to our children for ever, that *we* may do all the words of this law.

Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

1 Sam. xv. 22.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the moral law.¹

¹ Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves:

15. Which show the work of the law written in their hearts.

Rom. x. 5. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

Q. 41. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.¹

¹ Matt. xix. 17. If thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.¹

¹ Matt. xxii. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbor as thyself.

40. On these two commandments hang all the law and the prophets.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*¹

¹ Ex. xx. 2.

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.*¹

¹ Ex. xx. 3.

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us¹ to know and acknowledge God to be the only true God, and our God,² and to worship and glorify him accordingly.³

¹ The exposition of the Ten Commandments found in answers to Questions 46-81 are deductions from the commandments themselves and the rules set forth in the Larger Catechism, Q. 99. The texts under the specifications are given to show that they are in accord with the general teaching of the Scriptures.

² 1 Chron. xxviii. 9. And thou, Solomon, my son, know thou the God of thy father.

Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

³ Matt. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Ps. xcv. 6. O come, let us worship and bow down; let us kneel before the Lord our maker.

7. For he is our God; and we are the people of his pasture, and the sheep of his hand.

Ps. xxix. 2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying,¹ or not worshipping and glorifying, the true God, as God,² and our God;³ and the giving the worship and glory to any other, which is due to him alone.⁴

¹ Ps. xiv. 1. The fool hath said in his heart, *There is no God.*

² Rom. i. 20. So that they are without excuse.

21. Because that when they knew God, they glorified him not as God.

³ Ps. lxxxvi. 11. But my people would not hearken to my voice, and Israel would none of me.

⁴ Rom. i. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.

Q. 48. *What are we especially taught by these words, "before me," in the first commandment?*

A. These words, "*before me,*" in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.¹

¹ 1 Chron. xxvii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Ps. xliv. 20. If we have forgotten the name of our God, or stretched out our hands to a strange god;

21. Shall not God search this out?

Q. 49. Which is the second commandment?

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.*¹

¹ Ex. xx. 4-6.

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.¹

¹ Deut. xii. 32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Deut. xxxii. 46. Set your heart unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images,¹ or any other way not appointed in his word.²

¹ Deut. iv. 15. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb.

16. Lest ye corrupt yourselves, and make you a graven image.

See verses 17-19; Acts xviii. 29.

² Deut. xii. 30. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us,¹ his propriety in us,² and the zeal he hath to his own worship.³

¹ Ps. xcv. 2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3. For the Lord is a great God, and a great King above all gods.

² Ps. xiv. He is thy Lord, and worship thou him.

³ Exod. xxxiv. 14. Thou shalt worship no other god; for the Lord whose name is Jealous, is a jealous God.

Q. 53. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.*

¹ Ex. xx. 7.

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverent use of God's names,¹ titles, attributes,² ordinances,³ word,⁴ and works.⁵

¹ Ps. xxix. 2. Give unto the Lord the glory due unto his name.

Matt. vi. 9. After this manner therefore pray ye: Our Father, which art in heaven, hallowed be thy name.

² Rev. xv. 3. Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name?

³ Mal. i. 14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

⁴ Ps. cxxxviii. 2. I will worship toward thy holy temple, and praise thy name, for thy loving-kindness, and for thy truth; for thou hast magnified thy word above all thy name.

⁵ Ps. cvii. 21. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.¹

¹ Mal. ii. 2. If ye will not hear, and if ye will not

lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you.

Isa. v. 12. And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.¹

¹ Deut. xxviii. 58. If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59. Then the Lord will make thy plagues wonderful.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, *Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.*¹

¹ Ex. xx. 8-11.

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.¹

Lev. xix. 30. Ye shall keep my sabbaths and reverence my sanctuary; I *am* the Lord.

Deut. v. 12. Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Isa. lvi. 2-7.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath;¹ and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.²

¹Gen. ii. 3. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work, which God created and made.

Luke xxiii. 56. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

²Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them.

1 Cor. xvi. 1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

John xx. 19-26.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days;¹ and spending the whole time in the public and private exercises of God's worship,² except so much as is to be taken up in the works of necessity and mercy.³

¹ Lev. xxiii. 3. Six days shall work be done, but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work *therein*.

Ex. xvi. 25-29; Jer. xvii. 21, 22.

² Ps. xcii. 1. A psalm or song for the sabbath day. *It is* a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High;

2. To show forth thy lovingkindness in the morning, and thy faithfulness every night.

Luke iv. 16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Isa. lviii. 13; Acts xx. 7.

³ Matt. xii. 11. What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath days.

See context.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required,¹ and the profaning the day by idleness, or doing that which is in itself sinful,² or by unnecessary thoughts, words, or works, about our worldly employments or recreations.³

¹ Ezek. xxii. 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

Mal. i. 13. Ye said also, behold what a weariness *is it!* and ye have snuffed at it, saith the Lord of hosts; and ye brought *that which was* torn, and lame, and the sick; thus ye brought an offering; should I accept this of your hands? saith the Lord.

Amos viii. 5.

² Ezek. xxiii. 38. They have defiled my sanctuary in the same day, and have profaned my sabbaths.

³ Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor *finding* thine own pleasure nor speaking thine own words.

Jer. xvii. 24, 27.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments,¹ his challenging a special propriety in the seventh,² his own example,³ and his blessing the Sabbath-day.⁴

¹ Exod. xxxi. 15. Six days may work be done, but in the seventh *is* the Sabbath of rest—

16. Wherefore the children of Israel shall keep the sabbath.

² Lev. xxiii. 3. Ye shall do no work *therein*; it is the sabbath of the Lord in all your dwellings.

³ Exod. xxxi. 17. It *is* a sign between me and the children of Israel for ever; for *in* six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.

⁴ Gen. ii. 3. And God blessed the seventh day, and sanctified it.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*¹

¹ Ex. xx. 12.

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.¹

¹ Eph. v. 21. Submitting yourselves one to another in the fear of God.

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph. vi. 1. Children, obey your parents in the Lord—

5. Servants, be obedient to them that are *your* masters according to the flesh—

9. And, ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven.

Rom. xiii. 1. Let every soul be subject unto the higher powers.

Rom. xii. 10. *Be* kindly affectioned one to another with brotherly love; in honor preferring one another.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.¹

¹ Rom. xiii. 7. Render therefore to all their dues; tribute to whom tribute is *due*, custom to whom custom, fear to whom fear, honor to whom honor.

8. Owe no man anything, but to love one another.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.¹

¹ Eph. vi. 2. Honor thy father and mother; which is the first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth.

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*¹

¹ Ex. xx. 13.

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavors to preserve our own life,¹ and the life of others.²

¹ Eph. v. 29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it.

Matt. x. 23.

² Ps. lxxxii. 3. Defend the poor and fatherless—

4. Deliver the poor and needy.

Job. xxix. 13. The blessing of him that was ready to perish came upon me.

¹ Kings xviii. 4.

Q. 69. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life,¹ or the life of

our neighbor unjustly,² or whatsoever tendeth thereunto.³

¹ Acts xvi. 28. Paul cried with a loud voice, saying, Do thyself no harm.

² Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed.

³ Matt. v. 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

1 John iii. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Gal. v. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

Prov. xxiv. 11, 12.

Ex. xxi. 18-32.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*¹

¹ Ex. xx. 14.

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own¹ and our neighbor's chastity,² in heart,³ speech,⁴ and behavior.⁵

¹ 1 Thess. iv. 4. That every one of you should know how to possess his vessel in sanctification and honor;

⁵ Not in the lust of concupiscence, even as the Gentiles which know not God.

² 1 Cor. vii. 2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Eph. v. 11, 12.

³ Matt. v. 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

⁴ Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Col. iv. 6.

⁵ 1 Pet. iii. 2. While they behold your chaste conversation coupled with fear.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts,¹ words,² and actions.³

¹ Matt. v. 28. Whoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

² Eph. v. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient.

³ Eph. v. 3. Fornication, and all uncleanness—let it not be once named among you.

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal.*¹

¹ Ex. xx. 15.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves¹ and others.²

^{1 2} Thess. iii. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Rom. xii. 17; Prov. xxvii. 23.

² Lev. xxv. 35. If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own,¹ or our neighbor's wealth or outward estate.²

Prov. xiii. 4. The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.

Prov. xx. 4. The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.

Prov. xxiv. 30-34.

¹ 1 Tim. v. 8. If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

² Eph. iv. 28. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Prov. xxi. 6; 2 Thess. iii. 7-10.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*¹

¹ Ex. xx. 16.

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man,¹ and of our own,² and our neighbor's good name,³ especially in witness-bearing.⁴

¹ Zech. viii. 16. Speak ye every man the truth to his neighbour.

² 1 Pet. iii. 16. Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

Acts. xxv. 10. Then said Paul, I stand at Cæsar's judgment seat,—to the Jews have I done no wrong.

³ 3 John 12. Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bare record.

⁴ Prov. xiv. 5. A faithful witness will not lie—

25. A true witness delivereth souls.

Q. 78. *What is forbidden in the ninth commandment*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth,¹ or injurious to our own or our neighbor's good name.²

¹ Prov. xix. 5. A false witness shall not be unpunished; and *he that* speaketh lies shall not escape.

Prov. vi. 16-19.

² Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

Ps. xv. 3. *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*¹

¹ Ex. xx. 17.

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition,¹ with a right and charitable frame of spirit toward our neighbor, and all that is his.²

¹ Heb. xiii. 5. Let *your* conversation be without covetousness, and be content with such things as ye have.

² Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

1 Cor. xiii. 4-6.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate,¹ envying or grieving at the good of our neighbor,² and all inordinate motions and affections to anything that is his.³

¹ 1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

² Gal. v. 26. Let us not be desirous of vainglory, provoking one another, envying one another.

³ Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God;¹ but doth daily break them, in thought,² word,³ and deed.⁴

¹ 1 King viii. 46. If they sin against thee, (for *there is* no man that sinneth not.) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near.

² 1 John i. 8—ii. 6.

³ Gen. viii. 21. The imagination of man's heart *is* evil from his youth.

³ James iii. 8. The tongue can no man tame; *it is* an unruly evil, full of deadly poison.

⁴ James iii. 2. In many things we offend all.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹

Ps. xix. 13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

John xix. 11. He that delivered me unto thee hath the greater sin.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.¹

¹ Gal. iii. 10. Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,¹ with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.²

¹ Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Mark i. 15; John iii. 18.

² See under Question 88 below.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace,¹ whereby we receive² and rest upon him alone for salvation,³ as he is offered to us in the gospel.⁴

¹ Heb. x. 39. We are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

² John i. 12. As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

³ Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith.

⁴ John vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace,¹ whereby a sinner, out of a true sense of his sin,² and apprehension of the mercy of God in Christ,³ doth, with grief and hatred of his sin, turn from it unto God,⁴ with full purpose of, and endeavor after, new obedience.⁵

¹ Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life.

² Acts ii. 37. When they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men *and* brethren, what shall we do?

³ Joel ii. 13. Rend your heart, and not your garments, and turn unto the Lord your God; for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

⁴ 2 Cor. vii. 11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

Jer. xxxi. 18. Turn thou me, and I shall be turned; for thou *art* the Lord my God.

19. Surely after that I was turned, I repented, and after that I was instructed, I smote upon *my thigh*; I was ashamed, yea, even confounded because I did bear the reproach of my youth.

Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

⁵ Ps. cxix. 59. I thought on my ways, and turned my feet unto thy testimonies.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the word, sacraments, and prayer;¹ all which are made effectual to the elect for salvation.

¹ Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:


20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Acts ii. 41. Then they that gladly received his word were baptized—

42. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching, of the word, an effectual means of convincing and converting



sinner¹, and of building them up in holiness and comfort through faith unto salvation.²

¹ Ps. xix. 7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

Ps. cxix. 130. The entrance of thy words giveth light, it giveth understanding unto the simple.

Heb. iv. 12.

² 2 Thess. 1, 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

Rom. i. 16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

Rom. xvi. 25. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence,¹ preparation,² and prayer;³ receive it with faith⁴ and love,⁵ lay it up in our hearts,⁶ and practice it in our lives.⁷

¹ Prov. viii. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

² Luke viii. 18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

³ 1 Pet. ii. 1. Wherefore, laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings,

⁴ 2. As new born babes, desire the sincere milk of the word, that ye may grow thereby.

⁵ Ps. cxix. 18. Open thou mine eyes that I may behold wondrous things out of thy law.

⁴ Heb. iv. 2. The word preached did not profit them, not being mixed with faith in them that heard *it*.

⁵ 2 Thess. ii. 10. They received not the love of the truth, that they might be saved.

⁶ Ps. cxix. 11. Thy word have I hid in my heart, that I might not sin against thee.

⁷ Luke viii. 15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

James i. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.¹

¹ 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Acts viii. 13. Then Simon himself believed also: and when he was baptized, he continued with Phillip, and wondered, beholding the miracles and signs which were done—

23. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

See intervening context.

1 Cor. iii. 7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Cor. xii. 13. For by one spirit are we all baptized into one body—and have been all made to drink into one Spirit.

Q. 92. *What is a sacrament?*

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented,¹ sealed, and applied to believers.²

¹ Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Matt. xxvi. 26. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

² Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are, baptism¹, and the Lord's supper.²

¹ Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

² 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, etc.

See the context.

Q. 94. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost,¹ doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace,² and our engagement to be the Lord's.³

¹ See Matt. xxviii. 19 cited under Question 93 above.

² Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

Rom. vi. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

³ Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him;¹ but the infants of such as are members of the visible church, are to be baptized.²

¹ Acts ii. 41. Then they that gladly received his word were baptized.

² Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee—

10. This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

Gal. iii. 17. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise—

29. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Acts ii. 38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Q. 96. *What is the Lord's Supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth;¹ and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.²

¹ Matt. xxvi. 26. And as they were eating, Jesus took bread and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat, this is my body.

27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of *it*.

1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

² 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

Eph. iii. 17. That Christ may dwell in your hearts by faith.

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body,¹ of their faith to feed upon him,² of their repentance,³ love,⁴ and new obedience;⁵ lest coming unworthily, they eat and drink judgment to themselves.⁶

¹ 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup;

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

² John vi. 53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

³ Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* first born.

⁴ 1 John iv. 19. We love him, because he first loved us.

Gal. v. 6. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love.

⁵ Rom. vi. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom. vi. 17-22.

⁶ 1 Cor. xi. 27. Wherefore, whosoever shall eat this bread and drink *this* cup of the Lord unworthy, shall be guilty of the body and blood of the Lord.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God,¹ for things agreeable to his will,² in the name of Christ,³ with confession of our sins,⁴ and thankful acknowledgment of his mercies.⁵

¹ Ps. lxii. 8. Trust in him at all times: ye people, pour out your heart before him; 'God *is* a refuge for us.

P's. x. 17. Lord thou hast heard the desire of the humble.

² 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

Matt. xxvi. 39; John vi. 38.

³ John xvi. 23. Whatsoever ye shall ask the Father in my name, he will give *it* you.

⁴ Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

⁵ Phil. iv. 6. Be careful for nothing: but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer;¹ but the special rule of direction is that form of prayer, which Christ taught His disciples, commonly called, *The Lord's prayer*.²

¹ 2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

17. That the man of God may be perfect, thoroughly furnished unto all good works.

¹ John v. 14.

² Matt. vi. 9. After this manner therefore pray ye, Our Father which art in heaven; hallowed be thy name, etc.

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, "*Our Father which art in heaven,*" teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us;¹ and that we should pray with and for others.²

¹ Is. lxiv. 9. Be not wroth very sore; O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.

Luke xi. 13. If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

² Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.

Acts xii. 5; Zech. viii. 21.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition, which is, "*Hallowed be thy name,*" we pray, that God would enable us, and others, to glorify him in all that whereby he maketh himself known,¹ and that he would dispose all things to his own glory.²

¹Ps. lxvii. 1. God be merciful unto us, and bless us, and cause his face to shine upon us;

2. That thy way may be known upon earth, thy saving health among all nations.

3. Let the people praise thee, O God; let all the people praise thee.

1 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

Ps. cxlv.

² Isa. lxiv. 1. Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

2. As *when* the melting fire burneth, the fires causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

Rom. xi. 36. For of him, and through him, and to him *are* all things; to whom *be* glory for ever. Amen.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, "*Thy kingdom come,*" we pray, that Satan's kingdom may be destroyed,¹ and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it,² and that the kingdom of glory may be hastened.³

¹ Ps. lxxviii. 1. Let God arise, let his enemies be scattered, let them also that hate him flee before him.

² Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

Ps. li. 18; lxvii. 1-3; Rom. x. 1.

³ Rev. xxii. 20. He which testifieth these things saith. Surely I come quickly. Amen. Even so come, Lord Jesus.

2 Pet. iii. 11-13.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, "*Thy will be done in earth, as it is in heaven,*" we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things¹ as the angels do in heaven.²

¹ Ps. cxix. 34. Give me understanding, and I shall keep thy law, yea, I shall observe it with *my* whole heart.

35. Make me to go in the path of thy commandments, for therein do I delight.

36. Incline my heart unto thy testimonies.

Acts xxi. 14. And when he would not be persuaded we ceased, saying, The will of the Lord be done.

² Ps. ciii. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

22. Bless the Lord, all his works in all places of his dominion: bless the Lord, O *my* soul.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, "*Give us this day our daily bread,*" we pray, that of God's free gift, we may receive a competent portion of the good things of this life,¹ and enjoy his blessing with them.²

¹ Prov. xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.

² 1 Tim. iv. 4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
5. For it is sanctified by the word of God and prayer.
Prov. x. 22.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, "*And forgive us our debts, as we forgive our debtors,*" we pray, that God, for Christ's sake, would freely pardon all our sins;¹ which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.²

¹ Ps. li. 1. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions.

Rom. iii. 24, 25.

² Luke xi. 4. And forgive us our sins; for we also forgive every one that is indebted to us.

Matt. xviii. 35; Matt. vi. 14, 15.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, "*And lead us not into temptation, but deliver us from evil,*" we pray, that God would either keep us from being tempted to sin,¹ or support and deliver us when we are tempted.²

¹ Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

Ps. xix. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me.

² 1 Cor. x. 13. There hath no temptation taken you but such as is common to men: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Ps. li. 10. Create in me a clean heart, O God; and renew a right spirit within me—

12. Restore unto me the joy of thy salvation; and uphold me *with thy free Spirit*.

Q. 107. What doth the conclusion of the *Lord's prayer* teach us?

A. The conclusion of the Lord's prayer, which is, "*For thine is the kingdom, and the power, and the glory, for ever, Amen,*" teacheth us to take our encouragement in prayer from God only,¹ and in our prayers to praise him, ascribing kingdom, power and glory to him,² and in testimony of our desire and assurance to be heard, we say, *Amen.*³

¹ Dan. ix. 18. We do not present our supplication before thee, for our righteousness, but for thy great mercies.

19. O Lord, hear, O Lord, forgive, O Lord hearken and do, defer not for thine own sake, O my God.

² 1 Chron. xxix. 11. Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O Lord. and thou art exalted as head above all.

12. Both riches and honor *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13. Now therefore, our God, we thank thee, and praise thy glorious name.

³ Rev. xxii. 20. He which testifieth these things saith. Surely I come quickly: Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with you all. Amen.

1 Cor. xiv. 16.

THE TEN COMMANDMENTS

EXODUS XX.

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work : but the seventh day is the sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE LORD'S PRAYER

MATTHEW VI.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

THE CREED

I BELIEVE in God the Father almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell;* the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*i. e. Continued in the state of the dead, and under the power of death, until the third day. See the answer to the 50th question in the Larger Catechism, p. 201.

THE BEATITUDES

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

THE FIRST PSALM

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord ; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper.

The ungodly are not so ; but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous : but the way of the ungodly shall perish.

THE
Book of Church Order

OF THE
Presbyterian Church

IN THE
United States

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Historical Statement

Our Book of Church Order has a long and notable line of ancestors. John Calvin wrote the first modern Presbyterian Book of Order for the church at Geneva in 1542.

John Knox sat at the feet of John Calvin for several years, and then returned to Scotland and wrote the "First Book of Discipline" for the Presbyterian Church of Scotland, in 1560. The whole history of Presbyterian church government in Scotland goes back to this First Book of Discipline.

The Westminster Assembly, which met in London in 1643, wrote not only our Confession of Faith and Catechisms, but also "The Form of Presbyterian Church Government." The Presbyterian Churches of England, Scotland, and Ireland adopted this Westminster Form of Government.

When our Presbyterian forefathers came to America they brought with them the Westminster "Form of Presbyterian Church Government," and it became the basis of Church law in the American Presbyterian Church.

- The first General Assembly of the Presbyterian Church in America was organized in 1789. The General Synod in preparing for the organization of the General Assembly practically re-wrote The Form of Presbyterian Church Government in 1788, in order to adjust it to the conditions in America. This new book was called "The Form of Government and Discipline of the Presbyterian Church in the United States of America." It was revised a number of times prior to 1861, when the Southern Presbyterians withdrew and formed The Presbyterian Church in the United States.

When the General Assembly of the Presbyterian Church in the United States was organized on December 4, 1861, it adopted the Form of Government and Discipline which had been in use since 1788. In 1863 our General Assembly took steps to revise this Form of Government and Discipline with the result that a thoroughgoing revision was adopted in 1879. A great many amendments were added during the next forty years.

In 1921 our General Assembly took steps to revise our Book of Church Order again.

Another thoroughgoing revision was proposed by the Committee on Revision, adopted by the General Assembly, approved by a large majority of the Presbyteries, and enacted into law by the General Assembly of 1925.

While our present Book of Church Order is the result of numerous revisions, it still contains many phrases, sentences, and paragraphs which are found in The Form of Government and Discipline of the Presbyterian Church in the United States of America, which was first adopted in 1788.

This brief sketch shows that our Book of Church Order goes back through a long and noble line of ancestors to the days of John Calvin. We also believe that in its basic principles it goes back to the Holy Scriptures.

[This preface was prepared by Rev. Walter L. Lingle, D. D., Chairman of the Committee on Revision, and ordered printed by the General Assembly.]



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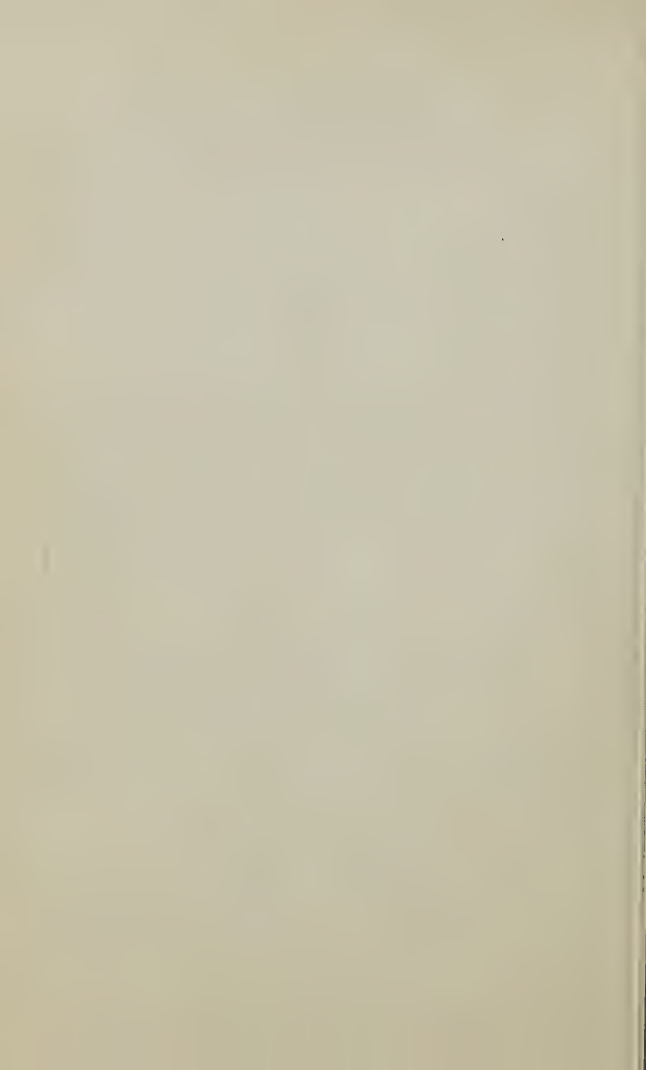
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RULES OF PARLIAMENTARY ORDER

PART I.

Form of Government



PART I.

Form of Government

CHAPTER I.

THE DOCTRINE OF CHURCH GOVERNMENT.

1. The scriptural form of Church government, which is that of Presbytery, is comprehended under five heads, namely: 1. The Church; 2. Its Members; 3. Its Officers; 4. Its Courts; and 5. Its Orders.

2. The Church which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints, is his visible kingdom of grace, and is one and the same in all ages.

3. The members of this visible Church catholic are all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws.

4. The officers of the Church, by whom all its powers are administered, are, accord-

ing to the Scriptures, Ministers of the Word, Ruling Elders, and Deacons.

5. Ecclesiastical jurisdiction is not a several, but a joint power, to be exercised by Presbyters in courts. These courts may have jurisdiction over one or many churches, but they sustain such mutual relations as to realize the idea of the unity of the Church.

6. The ordination of officers is ordinarily by a court.

7. This scriptural doctrine of Presbytery is necessary to the perfection of the order of the visible Church, but is not essential to its existence.

CHAPTER II.

THE KING AND HEAD OF THE CHURCH

8. Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom

to order it and to establish it with judgment and with justice from henceforth, even for ever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him on his own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all; he, being ascended up far above all heavens, that he might fill all things, received gifts for his Church, and gave all officers necessary for the edification of his Church and the perfecting of his saints.

9. Jesus, the Mediator, the sole Priest, Prophet, King, Saviour, and Head of the Church, contains in himself, by way of eminency, all the offices in his Church, and has many of their names attributed to him in the Scriptures. He is Apostle, Teacher, Pastor, Minister, and Bishop, and the only Lawgiver in Zion. It belongs to his Majesty from his throne of glory, to

rule and teach the Church, through his Word and Spirit, by the ministry of men; thus mediately exercising his own authority, and enforcing his own laws, unto the edification and establishment of his kingdom.

10. Christ, as King, has given to his Church, officers, oracles and ordinances; and especially has he ordained therein his system of doctrine, government, discipline, and worship; all which are either expressly set down in Scripture, or by good and necessary consequence may be deduced therefrom; and to which things he commands that nothing be added, and that from them naught be taken away.

11. Since the ascension of Jesus Christ to heaven, he is present with the Church by his Word and Spirit, and the benefits of all his offices are effectually applied by the Holy Ghost.

CHAPTER III.

THE VISIBLE CHURCH DEFINED.

12. The Visible Church before the law, under the law, and now under the Gospel, is one and the same, and consists of all

those who make profession of the true religion, together with their children.

13. This visible unity of the body of Christ, though obscured, is not destroyed by its division into different denominations of professing Christians; but all of these which maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Jesus Christ.

14. It is according to scriptural example that the Church should be divided into many individual churches.

CHAPTER IV.

THE NATURE AND EXTENT OF CHURCH POWER

15. The power which Christ has committed to his Church vests in the whole body, the rulers and the ruled, constituting it a spiritual commonwealth. This power, as exercised by the people, extends to the choice of those officers whom he has appointed in his Church.

16. Ecclesiastical power, which is wholly spiritual, is twofold: the officers exercise it sometimes severally, as in preaching the

Gospel, administering the sacraments, reproving the erring, visiting the sick, and comforting the afflicted, which is the power of order; and they exercise it sometimes jointly in Church courts, after the form of judgment, which is the power of jurisdiction.

17. The sole functions of the Church as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures.

18. The Church, with its ordinances, officers, and courts, is the agency which Christ has ordained for the edification and government of his people, for the propagation of the faith, and for the evangelization of the world.

19. The exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the statutes enacted by Christ, the Lawgiver, and when put forth by courts or by officers appointed thereunto in his Word.

CHAPTER V.

THE PARTICULAR CHURCH

20. A particular church consists of a number of professing Christians, with their offspring, associated together for divine worship and godly living, agreeably to the Scriptures, and submitting to the lawful government of Christ's Kingdom.

21. Its officers are the Pastor, the Ruling Elders, and the Deacons.

22. Its jurisdiction being a joint power, is lodged in the hands of the church Session, consisting of the Pastor and Ruling Elders.

23. To the Deacons belong the collection and administration of the offerings of the people for the relief of those in need, and for the work of the church, under the supervision of the Session.

24. The ordinances established by Christ, the Head, in his Church, are prayer; singing praises; reading, expounding and preaching the Word of God; administering the sacraments of Baptism and the Lord's Supper; public solemn fasting and thanksgiving; catechising; making offerings for the relief

of the poor and for other pious uses; and exercising discipline.

25. Churches destitute of the official ministration of the Word ought not to forsake the assembling of themselves together, but should be convened by the Session on the Lord's Day, and at other suitable times, for prayer, praise, the reading and expounding of the Holy Scriptures, and exhortation, or the reading of a sermon of some approved minister. In like manner, Christians whose lot is cast in destitute regions ought to meet for the worship of God.

CHAPTER VI.

THE ORGANIZATION OF A PARTICULAR CHURCH

26. A church can be organized only by the authority of Presbytery. The Presbytery may proceed with the organization directly, or through a Commission, or through an Evangelist to whom the Presbytery has entrusted the power to organize churches. In the organization of a church, whatever be the way in which the matter originated, the procedure shall be as follows, namely :

(1.) Testimonials shall be presented to the Presbytery, or to the Commission, or to the Evangelist by such persons as are members of the Church, if there be any, and applicants for admission to the Church on profession of faith in Christ shall, on satisfactory examination, be received.

(2.) These persons shall in the next place be required to enter into covenant, by answering the following question affirmatively, with uplifted hand, namely: "Do you in reliance on God for strength, solemnly promise and covenant that you will walk together as an organized church, on the principles of the faith and order of the Presbyterian Church, and that you will study the purity and harmony of the whole body?"

(3.) The presiding minister shall then say: "I now pronounce and declare that you are constituted a church according to the Word of God and the faith and order of the Presbyterian Church in the United States. In the name of the Father and of the Son and of the Holy Ghost. Amen."

(4.) Ruling Elders and Deacons shall then be elected, if the way be clear, and

steps taken for their examination, ordination, and installation.

(5.) Action shall be taken to secure, as soon as practicable, the regular ministration of the Word.

CHAPTER VII.

CHURCH MEMBERS

27. The infant seed of believers are, through the covenant and by right of birth, members of the Church. Hence they are entitled to baptism, and to the pastoral oversight, instruction, and government of the Church, with a view to their embracing Christ, and thus possessing personally all the benefits of the covenant.

28. All baptized persons are entitled to the watchful care, instruction, and government of the Church, even though they are adults, and have made no profession of their faith in Christ.

29. Those only who have made a profession of faith in Christ are entitled to all the rights and privileges of the Church.

CHAPTER VIII.

CHURCH OFFICERS—GENERAL CLASSIFICATION.

30. Under the New Testament, our Lord at first collected his people out of different nations, and united them to the household of faith by the mission of extraordinary officers, endued with miraculous gifts, which have long since ceased.

31. The whole polity of the Church consists in doctrine, government, and distribution. And the ordinary and perpetual officers in the Church are, Teaching Elders, or Ministers of the Word, who are commissioned to preach the Gospel and administer the sacraments; Ruling Elders, whose office is to have the government and spiritual oversight of the church; and Deacons, whose office is to receive and administer the offerings of the people.

32. No one who holds office in the Church ought to usurp authority therein, or receive any official titles of spiritual preeminence, except such as are employed in the Scriptures.

CHAPTER IX.

THE MINISTER OF THE WORD

33. This office is the first in the Church, both for dignity and usefulness. The person who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed Bishop. As he feeds them with spiritual food, he is termed Pastor. As he serves Christ in the Church, he is termed Minister. As it is his duty to be grave and prudent, and an example to the flock, and to govern well in the house and kingdom of Christ, he is termed Presbyter or Elder. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed Ambassador. As he bears the glad tidings of salvation to the ignorant and perishing, he is termed Evangelist. As he stands to proclaim the Gospel, he is termed Preacher. As he expounds the Word, and by sound doctrine both exhorts and convinces the gainsayer, he is termed Teacher. As he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed

Steward of the mysteries of God. These titles do not indicate different grades of office, but all describe one and the same officer.

34. He that fills this office should possess a competency of human learning, and be blameless in life, sound in the faith, and apt to teach; he should exhibit a sobriety and holiness of life becoming the Gospel; he should rule his own house well; and should have a good report of them that are without.

35. As the Lord has given different gifts to the Ministers of the Word, and has committed to them various works to execute, the Church is authorized to call and appoint them to labor as Pastors, Teachers, and Evangelists, and in such other works as may be needful to the Church, according to the gifts in which they excel.

36. When a Minister is called to labor as a Pastor, it belongs to his office to pray for and with his flock, as the mouth of the people unto God; to feed the flock, by reading, expounding, and preaching the Word; to direct the congregation in singing the praises of God; to administer the sacra-

ments; to catechise the children and youth; to visit officially the people, devoting especial attention to the poor, the sick, the afflicted, and the dying; and with the other Elders, to exercise the joint power of government.

37. When a Minister is appointed to be a teacher in a school of divinity, or to give instruction in the doctrines and duties of religion to youth assembled in a college or university, it appertains to his office to take a pastoral oversight of those committed to his charge, and to be diligent in sowing the seed of the Word and gathering the fruit thereof, as one who watches for souls.

38. When a Minister is appointed to the work of the Evangelist, he is commissioned to preach the Word and administer the sacraments in foreign countries, frontier settlements, or the destitute parts of the Church; and to him may be entrusted power to organize churches, and ordain Ruling Elders and Deacons therein.

39. When a Minister is called to labor through the press, or in any other like needful work, it shall be incumbent on him to make full proof of his ministry by disseminating the Gospel for the edification of the Church.

CHAPTER X.

THE RULING ELDER.

40. As there were in the Church, under the law, Elders of the people for the government thereof, so in the gospel Church, Christ has furnished others besides the Ministers of the Word with gifts and commission to govern when called thereunto, which officers are entitled Ruling Elders.

41. These Ruling Elders possess the same authority and eligibility to office in the courts of the Church as the Ministers of the Word. They should, moreover, cultivate zealously their aptness to teach the Bible and should improve every opportunity of doing so, to the end that destitute places, mission points, and churches without Pastors may be supplied with religious services.

42. Those who fill this office ought to be blameless in life and sound in the faith; they should be men of wisdom and discretion; and by the holiness of their walk and conversation should be examples to the flock.

43. Ruling Elders, the immediate representatives of the people, are chosen by them, that, in conjunction with the Pastors or

Ministers, they may exercise government and discipline, and take the oversight of the spiritual interests of the particular church, and also of the Church generally, when called thereunto. It appertains to their office, both severally and jointly, to watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein. Evils which they cannot correct by private admonition they should bring to the notice of the Session. They should visit the people at their homes, especially the sick; they should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church; and all those duties which private Christians are bound to discharge by the law of love are especially incumbent upon them by divine vocation, and are to be discharged as official duties; they should pray with and for the people; they should be careful and diligent in seeking the fruit of the preached Word among the flock; and should inform the Pastor of cases of sickness, affliction, and awakening, and of all others which may need his special attention.

CHAPTER XI.

THE DEACON.

44. The office of Deacon is set forth in the Scriptures as ordinary and perpetual in the Church. The office is one of sympathy and service, after the example of the Lord Jesus; it expresses also the communion of saints, especially in their helping one another in time of need.

45. It is the duty of the Deacons to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress. It is their duty also to develop the grace of liberality in the members of the church, to devise effective methods of collecting the gifts of the people, and to distribute these gifts among the objects to which they are contributed. They shall have the care of the property of the congregation, both real and personal, and shall keep in proper repair the church edifice and other buildings belonging to the congregation. In matters of special importance affecting the property of the church, they cannot take final action without the consent of the congregation. In the discharge of

their duties the Deacons are under the supervision and authority of the Session. In a church in which it is impossible for any reason to secure Deacons, the duties of the office shall devolve upon the Ruling Elders.

46. To the office of Deacon, which is spiritual in nature, should be chosen men of spiritual character, honest repute, exemplary lives, brotherly spirit, warm sympathies, and sound judgment.

47. The Deacons of a particular church shall be organized as a Board, of which the Pastor shall be an advisory member. The Board shall elect a Chairman, a Secretary, and a Treasurer, to whom shall be entrusted the funds for the current expenses of the church. It shall meet at least once a quarter, and whenever requested by the Session. The Board of each church shall determine the number necessary for a quorum.

The Board shall keep a record of its proceedings, and of all funds and their distribution, and shall submit its minutes to the Session once every six months, and at other times upon request of the Session.

It is desirable that the Session and the Board of Deacons meet in joint session once

a quarter to confer on matters of common interest.

48. Deacons may properly be appointed by the higher courts to serve on committees, especially as treasurers. It is suitable also that they be appointed trustees of any fund held by any of the Church courts. It may also be helpful for the Church courts, when devising plans of church finance, to invite wise and consecrated Deacons to their counsels.

49. The Deacons may, with much advantage, hold conferences from time to time for the discussion of the interests committed to them. Such conferences may include representatives of churches covering areas of smaller or larger extent. Any actions taken by these conferences shall have only an advisory character.

50. It is often expedient that the Session of a church should select and appoint godly women of the congregation to assist the Deacons in ministering to the sick, to widows, to orphans, to prisoners, and to others who may be in any distress or need. They may also aid the Deacons in collecting and distributing the offerings of the people.

CHAPTER XII.

CHURCH COURTS—IN GENERAL

51. The Church is governed by various courts, in regular gradation; which are all, nevertheless, Presbyteries, as being composed exclusively of Presbyters.

52. These courts are, church Sessions, Presbyteries, Synods, and the General Assembly.

53. The Pastor is, for prudential reasons, Moderator of the Session. The Moderator of the Presbytery, the Synod, and the General Assembly, shall be chosen at each stated meeting of these courts; and the Moderator, or, in case of his absence, the last Moderator present, or the oldest Minister in attendance, shall open the next meeting with a sermon, unless it be highly inconvenient, and shall hold the chair until a new Moderator be chosen. Provided, however, that when the Moderator of one of the higher courts is a Ruling Elder, the preaching of the opening sermon, or any other official duty, the performance of which requires the exercise of functions pertaining only to the Teaching Elder, shall be remitted

by him for execution to such Minister of the Word, being a member of the court, as he may select.

The Moderator has all authority necessary for the preservation of order and for the proper and expeditious conduct of all business before the court, and for convening and adjourning the court according to its own ruling. In any extraordinary emergency, he may, by circular letter, change the time or place, or both, of meetings to which the court stands adjourned, giving reasonable notice thereof.

54. It is the duty of the Clerk, besides recording the transactions, to preserve the records carefully, and to grant extracts from them whenever properly required. Such extracts, under the hand of the Clerk, shall be evidence to any ecclesiastical court, and to every part of the Church.

55. Every meeting of the Presbytery, Synod, and General Assembly shall be opened and closed with prayer, and in closing the final session a psalm or hymn may be sung and the benediction pronounced.

56. The expenses of Ministers and Ruling Elders in their attendance on the courts

shall be defrayed by the bodies which they respectively represent, except that the expenses of Commissioners to the General Assembly shall be paid out of the treasury of the General Assembly.

CHAPTER XIII.

JURISDICTION OF CHURCH COURTS

57. These assemblies are altogether distinct from the civil magistracy, nor have they any jurisdiction in political or civil affairs. They have no power to inflict temporal pains and penalties, but their authority is in all respects moral or spiritual.

58. The jurisdiction of Church courts is only ministerial and declarative, and relates to the doctrines and precepts of Christ, to the order of the Church, and to the exercise of discipline. *First*, They can make no laws binding the conscience; but may frame symbols of faith, bear testimony against error in doctrine and immorality in practice, within or without the pale of the Church, and decide cases of conscience. *Secondly*, They have power to establish rules for the government, discipline, worship, and exten-

sion of the Church, which must be agreeable to the doctrines relating thereto contained in the Scriptures, the circumstantial details only of these matters being left to the Christian prudence and wisdom of church officers and courts. *Thirdly*, They possess the right of requiring obedience to the laws of Christ. Hence, they admit those qualified to sealing ordinances and to their respective offices, and they exclude the disobedient and disorderly from their offices or from sacramental privileges; but the highest censure to which their authority extends is to cut off the contumacious and impenitent from the congregation of believers. *Moreover*, they possess all the administrative authority necessary to give effect to the powers.

59. All Church courts are one in nature, constituted of the same elements, possessed inherently of the same kinds of rights and powers, and differing only as the Constitution may provide. Yet it is according to scriptural example, and needful to the purity and harmony of the whole Church, that disputed matters of doctrine and order, arising in the lower courts, should be referred to the higher courts for decision.

60. For the orderly and efficient dispatch of ecclesiastical business, it is necessary that the sphere of action of each court should be distinctly defined. The Session exercises jurisdiction over a single church; the Presbytery over what is common to the Ministers, Sessions, and churches within a prescribed district; the Synod over what belongs in common to three or more Presbyteries, and their Ministers, Sessions, and churches; and the General Assembly over such matters as concern the whole Church; and the jurisdiction of these courts is limited by the express provisions of the Constitution. Every court has the right to resolve questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity, or progress of the Church; and although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are subject to the review and control of the higher courts, in regular gradation. Hence, these courts are not separate and independent tribunals; but they have a

mutual relation, and every act of jurisdiction is the act of the whole Church performed by it through the appropriate organ.

CHAPTER XIV.

THE CHURCH SESSION.

61. The church Session consists of the Pastor or Pastors, if there be any, and the Ruling Elders of a church. If there are three or more Ruling Elders, the Pastor and two Ruling Elders shall constitute a quorum. If there are less than three Ruling Elders, the Pastor and one Ruling Elder shall constitute a quorum.

When a church has no Pastor and there are five or more Ruling Elders, three shall constitute a quorum; if there are less than five Ruling Elders, two shall constitute a quorum; if there is only one Ruling Elder, he does not constitute a Session, but he should take spiritual oversight of the church, should represent it at Presbytery and Synod, should grant letters of dismission, and should report to the Presbytery any matter needing the action of a Church court.

However, any Session, by a majority vote of its members, may fix its own quorum, provided that it is not smaller than the quorum stated in this paragraph.

62. The Pastor is, by virtue of his office, the Moderator of the Session. In his absence, if an emergency should arise requiring immediate action, the Session may elect one of its members to preside. Should prudential reasons at any time make it advisable for a Minister other than the Pastor to preside, the Pastor may, with the concurrence of the Session, invite a Minister of the same Presbytery to perform this service.

63. When a church is without a Pastor, the Moderator of the Session shall be either a Minister appointed for that purpose by the Presbytery, or one invited by the Session to preside on a particular occasion. When it is inconvenient to procure such a Moderator, the Session may elect one of its own members to preside. In judicial cases, the Moderator shall be a Minister of the Presbytery to which the church belongs.

64. In churches where there are two or more Pastors, they shall, when present, alternately preside.

65. The church Session is charged with maintaining the spiritual government of the church, for which purpose it has power to inquire into the knowledge, principles, and Christian conduct of the church members under its care; to censure those found delinquent; to see that parents do not neglect to present their children for baptism; to receive members into the communion of the church; to grant letters of dismission to other churches, which, when given to parents, shall always include the names of their baptized children; to examine, ordain, and install Ruling Elders and Deacons on their election by the church, and to require these officers to devote themselves to their work; to examine the records of the proceedings of the Deacons; to establish and control Sabbath schools and Bible classes, with special reference to the children of the church; to order collections for pious uses; to take the oversight of the singing in the public worship of God; to assemble the people for worship when there is no Minister; to concert the best measures for promoting the spiritual interests of the church and congregation; to observe and carry out the lawful

injunctions of the higher courts; and to appoint representatives to the Presbytery and the Synod, who shall, on their return, make report of their diligence.

66. The Session shall hold stated meetings at least quarterly. Moreover, the Pastor has power to convene the Session when he may judge it requisite; and he shall always convene it when requested to do so by any two of the Ruling Elders; and when there is no Pastor, it may be convened by two Ruling Elders. The Session shall also convene when directed so to do by the Presbytery.

67. Every Session shall keep a fair record of its proceedings, which record shall be at least once in every year submitted to the inspection of the Presbytery.

68. Every Session shall keep a fair record of baptisms, of those admitted to the Lord's table, of non-communing members, and of the deaths and dismissions of church members.

69. Meetings of the Session shall ordinarily be opened and closed with prayer.

CHAPTER XV.

THE PRESBYTERY.

70. The Presbytery consists of all the Ministers and one Ruling Elder from each church within a certain district.

71. A Minister shall be required to hold his membership in the Presbytery within whose bounds he resides, unless there are reasons which are satisfactory to his Presbytery why he should not do so.

72. Every Ruling Elder not known to the Presbytery shall produce a certificate of his regular appointment from the Session of the church which he represents.

73. Any three Ministers belonging to the Presbytery, together with at least one Ruling Elder, being met at the time and place appointed, shall be a quorum competent to proceed to business.

However, any Presbytery, by a majority vote of those present at a stated meeting, may fix its own quorum, provided it is not smaller than the quorum stated in this paragraph.

74. Ministers seeking admission to a Presbytery shall be examined on experi-

mental religion, and also touching their views in theology and church government. If applicants come from other denominations, the Presbytery shall also require them to answer in the affirmative the questions put to candidates at their ordination.

75. The Presbytery shall cause to be transcribed, in some convenient part of the book of records, the obligations required of Ministers at their ordination, which shall be subscribed by all admitted to membership, in the following form, namely: "I, A. B., do sincerely receive and subscribe to the above obligation as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity thereunto."

76. The Presbytery has power to receive and issue appeals, complaints, and references brought before it in an orderly manner, and in cases in which the Session cannot exercise its authority, shall have power to assume original jurisdiction; to receive under its care candidates for the ministry; to examine and license candidates for the holy ministry; to receive, dismiss, ordain, install, remove, and judge Ministers; to review the

record of church Sessions, redress whatever they may have done contrary to order, and take effectual care that they observe the Constitution of the Church; to establish the pastoral relation, and to dissolve it at the request of one or both of the parties, or where the interests of religion imperatively demand it; to set apart Evangelists to their proper work; to require Ministers to devote themselves diligently to their sacred calling and to censure the delinquent; to see that the lawful injunctions of the higher courts are obeyed; to condemn erroneous opinions which injure the purity or peace of the Church; to visit churches for the purpose of inquiring into and redressing the evils that may have arisen in them; to unite or divide churches, at the request of the members thereof; to form and receive new churches; to take special oversight of churches without Pastors; to dissolve churches; to concert measures for the enlargement of the Church within its bounds; in general, to order whatever pertains to the spiritual welfare of the churches under its care; to appoint Commissioners to the General Assembly; and, finally, to propose to the

Synod or to the Assembly such measures as may be of common advantage to the Church at large.

77. The Presbytery shall keep a full and fair record of its proceedings, and shall send it up to the Synod annually for review. It shall report to the Synod and the General Assembly every year the condition and progress of religion within its bounds during the year; and all the important changes which may have taken place, such as the censures, the ordinations, the receiving or dismissing of members, the removal of members by death, the union and the division of churches, and the formation of new ones.

78. The Presbytery shall meet at least twice a year on its own adjournment. When any emergency shall require a meeting earlier than the time to which the Presbytery stands adjourned, the Moderator shall, at the request, or with the concurrence, of two Ministers and two Ruling Elders of different churches, call a special meeting. Should the Moderator be for any reason unable to act, the Stated Clerk shall, under the same requirements, issue the call. If both Moderator and Stated Clerk are unable to act,

any three Ministers and two Ruling Elders of different churches shall have power to call a meeting. Notice of the special meeting shall be sent not less than ten days in advance to each Minister and to the Session of every church without a Pastor. In the notice the purpose of the meeting shall be stated, and no business other than that named in the notice is to be transacted.

79. Ministers in good standing in other Presbyteries, or in any evangelical Church, being present at any meeting of Presbytery, may be invited to sit as visiting brethren. It is proper for the Moderator to introduce these brethren to the Presbytery. This provision shall also apply to the Synod and General Assembly.

CHAPTER XVI.

THE SYNOD.

80. The Synod consists of all the Ministers and one Ruling Elder from each church in a district comprising at least three Presbyteries. The qualifications for membership in the Synod and the Presbytery are the same.

81. The Synod shall meet at least once each year, and any seven Ministers belonging to it, who shall convene at the time and place of meeting, with at least three Ruling Elders, shall be a quorum; provided not more than three of the said Ministers belong to one Presbytery; provided, further, that in the case of a Synod composed of only three Presbyteries, any seven Ministers representing any two Presbyteries, together with three Ruling Elders, shall be a quorum.

82. When any emergency shall require a meeting of the Synod earlier than the time to which it stands adjourned, the Moderator shall, at the request or with the concurrence of ten Ministers and ten Ruling Elders, representing at least three Presbyteries, call a special meeting. Should the Moderator be for any reason unable to act, the Stated Clerk shall, under the same requirements, issue the call. Notice of this special meeting shall be sent not less than fifteen days in advance to each Minister and to the Session of every church without a Pastor. In the notice the purpose of the meeting is to be stated and no other business than that named in the notice is to be transacted.

83. The Synod has power to receive and issue all appeals, complaints, and references, regularly brought up from the Presbyteries; to review the records of the Presbyteries, and redress whatever they may have done contrary to order; to take effectual care that they observe the Constitution of the Church, and that they obey the lawful injunctions of the higher courts; to erect new Presbyteries, and unite or divide those which were before erected; to appoint Ministers to such work, proper to their office, as may fall under its own particular jurisdiction; in general, to take such order with respect to the Presbyteries, Sessions, and churches under its care as may be in conformity with the Word of God and the established rules, and may tend to promote the edification of the Church; to concert measures for promoting the prosperity and enlargement of the Church within its bounds; and finally, to propose to the General Assembly such measures as may be of common advantage to the whole Church.

84. It shall be the duty of the Synod to keep full and fair records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report

to it the number of its Presbyteries, and of the members thereof, and in general, all important changes which may have occurred within its bounds during the year.

CHAPTER XVII.

THE GENERAL ASSEMBLY.

85. The General Assembly is the highest court of this Church, and represents in one body all the churches thereof. It bears the title of THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, and constitutes the bond of union, peace, and correspondence among all its congregations and courts.

86. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment, and shall consist of Commissioners from the Presbyteries in the following proportion, namely: Every Presbytery shall be entitled to send one Minister and one Ruling Elder; but if the number of communicants in its churches and Ministers on its roll together be over 4,000, it shall be entitled to send an additional Minister and Ruling Elder; and in like pro-

portion for every 4,000 communicants and Ministers.

87. When any emergency shall require a meeting of the General Assembly earlier than the time to which it stands adjourned, the Moderator shall issue a call for a special meeting at the request, or with the concurrence, of twenty-seven Commissioners who had seats in the Assembly at its preceding meeting, of whom eighteen shall be Ministers and seven Ruling Elders, representing at least twelve Presbyteries under the jurisdiction of at least five Synods. Should the Moderator be for any reason unable to act, the Stated Clerk shall, under the same requirements, issue the call. The members of the special meeting shall be the Commissioners elected to the preceding meeting of the Assembly or their alternates. A Presbytery, however, shall have the right to elect a Commissioner or alternate in the stead of one who has died since the last meeting of the Assembly, or of one who has notified the Moderator of the Presbytery of his inability to serve. Notice of the special meeting shall be sent not less than twenty days in advance to each Commissioner and to the

Moderator of each Presbytery. In the notice the purpose of the meeting is to be stated, and no other business is to be transacted.

88. Each Commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his Presbytery a commission under the hand of the Moderator and Clerk in the following or like form, namely:

“The Presbytery of _____
being met at _____ on the _____
day of _____, doth
hereby appoint A. B., Minister [or Ruling
Elder, as the case may be], and in the case
of his absence, then C. D., Minister [or
Ruling Elder, as the case may be], to be a
Commissioner on behalf of this Presbytery
to the next General Assembly of the Pres-
byterian Church in the United States, to
meet at _____, on the _____
day of _____ A. D.,
or wherever and whenever the said Assem-
bly may happen to sit; to consult, vote, and
determine on all things that may come be-
fore that body, according to the principles
and Constitution of this Church and the

Word of God. And of his diligence herein he is to render an account at his return.

Signed by order of the Presbytery.

[C. D.] *Clerk*

[A. B.] *Moderator.*"

89. Any eighteen of these Commissioners, of whom one-half shall be Ministers, and at least five shall be Ruling Elders, representing at least twelve Presbyteries under the jurisdiction of at least five Synods, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

90. The General Assembly shall have power to receive and issue all appeals, references, and complaints regularly brought before it from the lower courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the Church; to decide in all controversies respecting doctrine and discipline; to give its advice and instruction, in conformity with the Constitution, in all cases submitted to it; to review the records of the Synods; to take care that the lower courts observe the Constitution; to redress whatever they may have done contrary to order; to concert measures

for promoting the prosperity and enlargement of the Church; to erect new Synods; to institute and superintend the agencies necessary in the general work of evangelization; to appoint Ministers to such labors as fall under its jurisdiction; to suppress schismatical contentions and disputations, according to the rules provided therefor; to receive under its jurisdiction, with the consent of three-fourths of the Presbyteries, other ecclesiastical bodies whose organization is conformed to the doctrine and order of this Church; to authorize Synods and Presbyteries to exercise similar power in receiving bodies suited to become constituents of those courts, and lying within their geographical bounds respectively; to superintend the affairs of the whole Church; to correspond with other Churches; to unite with other ecclesiastical bodies whose organization is conformed to the doctrines and order of this Church, such union to be effected by a mode of procedure defined in Chapter XXVIII, Paragraph 162; and in general to recommend measures for the promotion of charity, truth, and holiness through all the churches under its care.

91. The whole business of the Assembly being finished, and the vote taken for final adjournment, the Moderator shall say from the chair: "By virtue of the authority delegated to me by the Church, I do now declare that the General Assembly of the Presbyterian Church in the United States is adjourned, to convene at —— on the —— day of——, A. D.," after which he shall pray and return thanks, and pronounce, or cause to be pronounced, on those present, the apostolic benediction.

CHAPTER XVIII.

ECCLESIASTICAL COMMISSIONS.

92. A Commission differs from an ordinary committee in this, that while a committee is appointed to examine, consider and report, a Commission is authorized to deliberate upon and conclude the business referred to it. It shall keep a full record of its proceedings, which shall be submitted to the court appointing it, entered on its minutes, and regarded and treated as the action of the court.

93. Among the matters that may be properly executed by Commissions are the taking of testimony in judicial cases, the ordination of Ministers, the installation of Ministers, the visitation of portions of the Church affected with disorder, and the organization of new churches.

• Every Commission appointed by Presbytery shall consist of at least three Ministers and one Ruling Elder, and the Presbytery at the time of the appointment of the Commission shall determine what the quorum shall be. However, should a Presbytery clothe a Commission with judicial powers and authority to conduct judicial process, or with power to ordain a Minister of the Gospel, the quorum of such Commission shall not be less than three Ministers and one Ruling Elder. When the ordination of a Minister is committed to a Commission, the Presbytery itself shall conduct the previous examination.

94. The Presbytery, Synod, or General Assembly may, of its own motion, commit any judicial case coming before it by appeal or complaint to a Commission, and should ordinarily follow this procedure, especially

when requested by one or both parties to the case. Such a Commission shall be appointed by the court from its members other than members of the court from which the case comes up.

A Judicial Commission of a Synod shall consist of not less than fifteen, of whom not less than seven shall be Ruling Elders; a Judicial Commission of the Assembly of not less than twenty-seven, of whom not less than thirteen shall be Ruling Elders. In each case two-thirds of the Commissioners shall be a quorum to attend to business. The Commission shall try the case in the manner prescribed by the Rules of Discipline; shall submit to the court a full statement of the case and the judgment rendered, all of which shall be entered on the minutes of the court and accepted as its action and judgment in the case.

95. The General Assembly shall have power to commit the various interests pertaining to the general work of evangelization to one or more Commissions.

CHAPTER XIX.

CHURCH ORDERS—THE DOCTRINE OF VOCATION.

96. Ordinary vocation to office in the Church is the calling of God by the Spirit, through the inward testimony of a good conscience, the manifest approbation of God's people, and the concurring judgment of a lawful court of the Church.

97. The government of the Church is representative, and the right of God's people to elect their officers is inalienable. Therefore no man can be placed over a church in any office without the election, or at least the consent of that church.

98. Upon those whom God calls to bear office in his Church he bestows suitable gifts for the discharge of their various duties. And it is indispensable that, besides possessing the necessary gifts and abilities, natural and acquired, every one admitted to an office should be sound in the faith, and his life be according to godliness. Wherefore every candidate for office is to be approved by the court by which he is to be ordained.

CHAPTER XX.

THE DOCTRINE OF ORDINATION.

99. Those who have been called to office in the Church are to be inducted by the ordination of a court.

100. Ordination is the authoritative admission of one duly called to an office in the Church of God, accompanied with prayer and the laying on of hands, to which it is proper to add the giving of the right hand of fellowship.

101. As every ecclesiastical office, according to the Scriptures, is a special charge, no man shall be ordained unless it be to the performance of a definite work.

CHAPTER XXI.

CANDIDATES FOR THE GOSPEL MINISTRY

102. A candidate for the ministry is a member of the Church in full communion who, believing himself to be called to preach the Gospel, enters on a course of study and of practical training to prepare himself for this office.

103. It is recommended that every candidate for the ministry should put himself under the care of a Presbytery, which should ordinarily be the Presbytery that has jurisdiction of the church of which he is a member. He should be encouraged by the Session to do this; and upon his request, the Session should furnish him with a certificate of his membership, and with testimonials of its judgment regarding his Christian character and promise of usefulness in the ministry, to be laid before the Presbytery.

104. In making application to be taken under the care of the Presbytery, the candidate for the ministry, in addition to presenting testimonials from his church Session, shall be examined by the Presbytery on experimental religion and on his motives for seeking the ministry.

If the testimonials and the examination prove satisfactory, the Presbytery shall receive him under its care after the following manner:

The Moderator shall propose to the candidate these questions:

(1.) Do you promise in reliance upon the grace of God to maintain a becoming Chris-

tian character, and to be diligent and faithful in making full preparation for the sacred ministry?

(2.) Do you promise to submit yourself to the proper supervision of the Presbytery in matters that concern your preparation for the ministry?

If these questions be answered in the affirmative, the Moderator, or some one appointed by him, shall give the candidate a brief charge; and the proceedings shall close with prayer. The name of the candidate is then to be recorded on the Presbytery's Roll of Candidates for the Ministry.

105. The candidate continues to be a private member of the church and subject to the jurisdiction of the Session, but as respects his preparatory training for the ministry, he is under the oversight of the Presbytery. It shall be the duty of the Presbytery to show a kindly and sympathetic interest in him, and to give him counsel and guidance in regard to his studies, his practical training, and the institutions of learning he should attend. In no case may a candidate omit from his course of study any of the subjects prescribed in the Form of Gov-

ernment as tests for licensure and ordination without obtaining the consent of Presbytery; and where such consent is given the Presbytery shall record the fact and the reasons therefor.

106. For the development of his Christian character, for the service he can render, and for his more effective training, the candidate, when entering on his theological studies, should be authorized and encouraged by the Presbytery to conduct public worship, to expound the Scriptures to the people, and to engage in other forms of Christian work. These forms of service should be rendered under the direction of Presbytery, and also with the sanction and under the guidance of the candidate's instructors during the time of his being under their instruction. A candidate should not undertake to serve statedly a church which is without a pastor unless he has the approval of the Presbytery having jurisdiction of the church.

107. The Presbytery shall require every candidate for the ministry under its care to make a report to it at least once a year; and it shall secure from his instructors an annual

report upon his deportment, diligence, and progress in study.

108. The Presbytery may, upon application of the candidate, give him a certificate of dismissal to another Presbytery; and a candidate may, at his request, be allowed to withdraw from the care of the Presbytery. The Presbytery may also, for sufficient reasons, remove the name of a candidate from its roll of candidates; but in such case it shall report its action and the reasons therefor to the candidate and to the Session of his church.

CHAPTER XXII.

THE LICENSURE OF CANDIDATES FOR THE GOSPEL MINISTRY.

109. A candidate for the ministry is licensed by the Presbytery to preach the Gospel in order that, after he has made sufficient trial of his gifts and the Presbytery has received assurance of his approval by the Church, he may be ordained to the sacred office of the gospel ministry. However, if a candidate has been called to a definite work which he desires to accept, and the Presby-

tery is satisfied by his examination for licensure that he meets the requirements for ordination, the licensure may be omitted and the Presbytery may proceed at once to ordain him to the full ministry of the Gospel.

110. The trials of a candidate applying for licensure shall be had by the Presbytery under whose care he has placed himself. But if he desires to labor within the bounds of another Presbytery, his own Presbytery may dismiss him to that Presbytery for licensure.

If a candidate applying for licensure is not under the care of a Presbytery, his trials for licensure shall ordinarily be had by the Presbytery having jurisdiction of the church of which he is a member. But should the candidate find it more convenient to stand his trials for licensure before another Presbytery, he may be received by that Presbytery on producing testimonials from the Session of the church to which he belongs and from any two Ministers in good standing in the Presbytery in which the church is located, testifying as to his exemplary piety and other requisite qualifications for the gospel ministry. And the Presbytery

shall examine him respecting his experimental acquaintance with religion and the motives which influence him to desire the sacred office. The examination shall be close and particular, and should ordinarily be conducted in the presence of the Presbytery.

111. A candidate for licensure shall be required to present a diploma of Bachelor or Master of Arts from some approved college or university, or at least authentic testimonials of having taken a regular course of academic studies. A candidate for ordination shall also be required to present a diploma from some approved theological seminary, or at least authentic testimonials of having gone through a regular course of theological studies.

Examination for Licensure

112. The Presbytery shall examine the candidate on his knowledge of the Latin Language, Mental Philosophy, Logic, Rhetoric, Ethics, the Natural Sciences and similar subjects, or in lieu of the examination on any of these academic studies, it may accept a diploma or certificate from an approved college. It shall also examine him

on his knowledge of Theology, the Sacraments and Church Government, the original languages of the Holy Scriptures, the English Bible, and Church History, or in lieu of the examination on the original languages of the Scriptures and Church History, it may accept a diploma or certificate from an approved theological seminary. Moreover, the Presbytery shall require:

(1.) A discussion in English, or in Latin, of a thesis on some common head in divinity.

(2.) An exegesis or critical exercise, in which the candidate shall give a specimen of his taste and judgment in sacred criticism; presenting an explication of the original text, stating its connection, illustrating its force and beauties, removing its difficulties, and solving any important question which it may present.

(3.) A lecture or exposition of several verses of Scripture.

(4.) A sermon.

113. These and other similar exercises, at the discretion of the Presbytery, shall be exhibited until it shall have obtained satis-

faction as to the candidate's piety, learning, and aptness to teach in the Church.

114. No Presbytery shall omit any of these parts of trial except in extraordinary cases; and whenever a Presbytery shall omit any of these parts, it shall always make a record of the reasons therefor, and of the trial parts omitted.

Questions for Licensure

115. If the Presbytery be satisfied with the trials of the candidate, it shall then proceed to license him in the following manner:

The Moderator shall propose to him the following questions, namely:

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2.) Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?

(3.) Do you promise to study the peace, unity, and purity of the Church?

(4.) Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or of any other into the bounds of which you may be called?

116. The candidate having answered these questions in the affirmative, the Moderator shall offer a prayer suitable for the occasion, and shall address the candidate to the following purpose: "In the name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do license you to preach the Gospel as a probationer for the holy ministry, wherever God in His providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen."

And record shall be made of the licensure in the following or like form, namely: At——, the —— day of ——, the Presbytery of ——, having received testimonials commending ——, and evidence of his being a communicant of the church, of his good moral character, and of his having pursued suitable courses of study, proceeded to submit him to the prescribed tests for licensure, which were met to the approval of the Pres-

bytery. On his satisfactorily answering the questions appointed to be put to applicants for licensure, Mr. ———— was licensed by the Presbytery to preach the Gospel as a probationer for the ministry within the bounds of this Presbytery, or wherever he shall in an orderly way be invited to preach.

117. When any candidate for licensure shall have occasion, while his trials are going on, to remove from the bounds of his own Presbytery into those of another, it shall be considered regular for the latter Presbytery, on his producing proper testimonials from the former, to take up his trials at the point at which they were left, and conduct them to a conclusion in the same manner as if they had been commenced by itself.

118. When any licentiate shall by the permission of his Presbytery remove beyond its limits, an extract of the record of his licensure, and a Presbyterial recommendation, signed by the Clerk, shall be his testimonial to the Presbytery under whose care he shall come.

119. Presbyteries should require licentiates to devote themselves diligently to the

trial of their gifts; and no one should be ordained to the work of the gospel ministry until he has given evidence of his ability to edify the Church.

120. The license to preach the Gospel shall expire at the end of four years, but the Presbytery may, if it thinks proper, renew it for the period of one year. If the licentiate, without necessity, shall devote himself to such pursuits as interfere with a full trial of his gifts, it shall be the duty of the Presbytery to revoke his license.

CHAPTER XXIII.

THE ELECTION OF PASTORS.

121. Before a candidate, or a licentiate, can be ordained to the office of the ministry, he must receive a call to a definite work.

122. Every church should be under the pastoral oversight of a Minister, and when a church has no Pastor it should seek to secure one without delay.

A church shall proceed to elect a Pastor in the following manner :

The Session shall order a congregational meeting to convene at the regular place of

worship. Public notice of the time, place, and purpose of this meeting shall be given at least one week prior to the time of the meeting. It shall always be the duty of the Session to call a congregational meeting when requested to do so by one-fourth of the persons entitled to vote.

123. When a congregation is convened for the election of a Pastor it is important that they should elect a Minister of the Presbyterian Church in the United States to preside, but if this be impracticable, they may elect any male member of that church. The Session shall appoint one of their number to call the meeting to order and to preside until the congregation shall elect their presiding officer. All communing members in good and regular standing, but no others, are entitled to vote in the churches to which they are respectively attached.

Method of Voting

124. The voters being convened, and prayer for Divine guidance having been offered, the Moderator shall put the question: "Are you ready to proceed to the election of a Pastor?" If they declare themselves

ready, the Moderator shall call for nominations, or the election may proceed by ballot without nominations. In every case a majority of all the voters present shall be required to elect.

125. On the election of a Pastor, if it appears that a large minority of the voters are averse to the candidate who has received a majority of votes, and cannot be induced to concur in the call, the Moderator shall endeavor to dissuade the majority from prosecuting it further; but if the electors be nearly or quite unanimous, or if the majority shall insist upon their right to call a Pastor, the Moderator shall proceed to draw a call in due form, and to have it subscribed by them, certifying at the same time in writing the number of those who do not concur in the call, and any facts of importance, all of which proceedings shall be laid before the Presbytery, together with the call.

Form of Call

126. The call shall be in the following or like form, namely:

The church of ———, being on sufficient grounds well satisfied of the ministerial

qualifications of you, ———, and having good hopes from our knowledge of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of \$—— a year in regular monthly (or quarterly) payments (and a manse), during the time of your being and continuing the regular pastor of this church.

In testimony whereof we have respectively subscribed our names this——, day of——, A. D. ——.

Attest:

I, A. B., having moderated the congregational meeting which extended a call to ——— for his ministerial services, do certify that the call has been made in all respects according to the rules laid down in the Book of Church Order, and that the persons who signed the foregoing call were

authorized to do so by vote of the congregation.

.....

Moderator of the Meeting.

127. If any church shall choose to subscribe its call by the Ruling Elders and Deacons, or by a committee, it shall be at liberty to do so. But it shall, in such case, be fully certified to the Presbytery by the Minister or other person who presided, that the persons signing have been appointed for that purpose by a public vote of the church, and that the call has been in all other respects prepared as above directed.

Prosecution of Call

128. One or more commissioners shall be appointed by the church to present and prosecute the call before the Presbytery.

129. If the call be to a Minister, licentiate, or candidate of another Presbytery, the commissioners appointed to prosecute the call shall produce an attested certificate from their own Presbytery that it has been laid before that body and found in order, and that permission has been granted them to

prosecute it before the Presbytery to which he belongs.

130. A congregation desiring to call a Pastor from his charge, shall, by its commissioners, represent to the Presbytery the ground on which it pleads his removal. The Presbytery, having heard all the parties, may, upon viewing the whole case, either recommend them to desist from prosecuting the call; or may order it to be delivered to the Minister to whom it is addressed, with or without advice; or may decline to place the call in his hands; as it shall appear most for the peace and edification of the Church at large; or it may refer the whole matter to the Synod for advice and direction; and no Pastor shall be transferred without his own consent. If the parties are not ready to have the matter issued at the meeting then in progress, a written citation shall be given the Minister and his church to appear before the Presbytery at its next meeting, which citation shall be read from the pulpit on the Sabbath after the sermon, at least two Sabbaths before the intended meeting.

131. If the congregation, or other field of labor, to which a Minister, or licentiate, or

candidate is called, be under the jurisdiction of a different Presbytery, on his acceptance of a call he shall be furnished with the proper testimonials, and required to repair immediately to that Presbytery, in order that he may be regularly inducted into his office.

CHAPTER XXIV.

THE ORDINATION AND INSTALLATION OF MINISTERS.

132. No Minister or licentiate or candidate shall receive a call from a church but by the permission of his Presbytery. When a call has been presented to the Presbytery, if found in order and the Presbytery deem it for the good of the Church, they shall place it in the hands of the person to whom it is addressed.

133. When a call for the pastoral services of a licentiate has been accepted by him, the Presbytery shall take immediate steps for his ordination.

134. No Presbytery shall ordain any licentiate or candidate to the office of the gospel ministry, with reference to his laboring within the bounds of another Pres-

bytery, but shall furnish him with the necessary testimonials, and require him to repair to the Presbytery within whose bounds he expects to labor, that he may submit himself to its authority, according to the Constitution of the Church.

135. Trials for ordination in a different Presbytery from that in which the candidate was licensed shall consist of a careful examination as to his acquaintance with experimental religion, as to his knowledge of Philosophy, Theology, Ecclesiastical History, the Greek and Hebrew languages, the English Bible, and such other branches of learning as to the Presbytery shall appear requisite, and as to his knowledge of the Doctrines, of the Sacraments, and the principles and rules of the Government and Discipline of the Church. Or, in lieu of the examination in Philosophy, Ecclesiastical History, and the Greek and Hebrew languages, it may accept certificates of approved institutions of learning. He shall further be required to preach a sermon before the Presbytery. No Presbytery shall omit any of these parts of trial for ordination except in extraordinary cases; and whenever a Presbytery shall omit

any of these parts, it shall always make a record of the reasons therefor and of the trial parts omitted. Trials for ordination in the same Presbytery in which the candidate was licensed may be omitted when the examination for licensure has satisfied the Presbytery of his fitness for ordination. The Presbytery being fully satisfied of his qualifications for the sacred office, shall appoint a day for his ordination, which ought, if practicable, to be in that church of which he is to be the Pastor.

136. The day appointed for the ordination having come, and the Presbytery being convened, a member of the Presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly recite from the pulpit the proceedings of the Presbytery preparatory to the ordination; he shall point out the nature and importance of the ordinance, and endeavor to impress the audience with a proper sense of the solemnity of the **transaction**.

Questions for Ordination

Then addressing himself to the candidate, he shall propose to him the following questions, namely :

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2.) Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative, make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow?

(3.) Do you approve of the government and discipline of the Presbyterian Church in the United States?

(4.) Do you promise subjection to your brethren in the Lord?

(5.) Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and

a sincere desire to promote His glory in the Gospel of His Son?

(6.) Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

(7.) Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a Minister of the Gospel, whether personal or relative, private or public; and to endeavor by the grace of God to adorn the profession of the Gospel in your manner of life, and to walk with exemplary piety before the flock of which God shall make you overseer?

(8.) Are you now willing to take the charge of this church, agreeably to your declaration when accepting their call? And do you, relying upon God for strength, promise to discharge to it the duties of a Pastor?

Questions to Congregation

137. The candidate having answered these questions in the affirmative, the presiding

Minister shall propose to the church the following questions:

(1.) Do you, the people of this congregation, continue to profess your readiness to receive ———, whom you have called to be your Pastor?

(2.) Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline?

(3.) Do you promise to encourage him in his labors, and to assist his endeavors for your instruction and spiritual edification?

(4.) And do you engage to continue to him while he is your Pastor that competent worldly maintenance which you have promised, and to furnish him with whatever you may see needful for the honor of religion and for his comfort among you?

138. The people having answered these questions in the affirmative, by holding up their right hands, the candidate shall kneel, and the presiding Minister shall, with prayer and the laying on of the hands of the Presbytery, according to the apostolic example, solemnly set him apart to the holy office of

the gospel ministry. Prayer being ended, he shall rise from his knees; and the Minister who presides shall first, and afterwards all the members of the Presbytery in their order, take him by the right hand, saying, in words to this effect: "We give you the right hand of fellowship, to take part in this ministry with us." The Moderator shall then say: "I now pronounce and declare that A. B. has been regularly elected, ordained, and installed Pastor of this congregation, agreeably to the Word of God, and according to the Constitution of the Presbyterian Church in the United States; and that as such he is entitled to all support, encouragement, honor, and obedience in the Lord: In the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the Minister presiding, or some other Minister or Ruling Elder appointed for the purpose, shall give a solemn charge to the Pastor and to the congregation, to persevere in the discharge of their reciprocal duties, and then after prayer and the singing of a psalm, or hymn, the congregation shall be dismissed with the benediction. And the Presbytery shall duly record the transaction.

139. After the installation, the heads of families of the congregation then present, or at least the Ruling Elders and Deacons, should come forward to their Pastor, and give him their right hand, in token of cordial reception and affectionate regard.

Questions for Installation

140. In the installation of an ordained Minister, the following questions are to be substituted for those addressed to a candidate for ordination, namely:

(1.) Are you now willing to take charge of this congregation as their Pastor, agreeably to your declaration in accepting its call?

(2.) Do you conscientiously believe and declare, as far as you know your own heart, that, in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God and the good of the Church?

(3.) Do you solemnly promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a Pastor to this congregation, and will be careful to maintain a deportment in all

respects becoming a Minister of the Gospel of Christ, agreeably to your ordination engagements?

141. In the ordination of candidates or licentiates as Evangelists the same questions are to be propounded as in the ordination of Pastors, with the exception of the eighth, for which the following shall be substituted:

“Do you now undertake the work of an Evangelist, and do you promise, in reliance on God for strength, to be faithful in the discharge of all the duties incumbent on you as a Minister of the Gospel of the Lord Jesus Christ?”

CHAPTER XXV.

THE DISSOLUTION OF THE PASTORAL RELATION.

142. When any Minister shall tender the resignation of his pastoral charge to his Presbytery, the Presbytery shall cite the church to appear by its commissioners, or the church may so appear upon its own motion, to show cause, if it has any, why the Presbytery should not accept the resignation. If

the church fail to appear, or if its reasons for retaining its Pastor be deemed insufficient, his resignation shall be accepted, and the pastoral relation dissolved. If any church desires to be relieved of its Pastor, a similar procedure shall be observed. But whether the Minister or the church initiate proceedings for a dissolution of the relation, there shall always be a meeting of the congregation called and conducted precisely in the same manner as when the call of a Pastor is to be made out.

The pastoral relation of a Co-Pastor, if there be any, shall be dissolved on the dissolution of the pastoral relation of the senior Pastor.

CHAPTER XXVI.

ELECTION, ORDINATION AND INSTALLATION OF RULING ELDERS AND DEACONS.

143. Every church shall elect persons to the offices of Ruling Elder and Deacon in the following manner: When it seems desirable for the church to have additional Ruling Elders or Deacons, the Session shall order a congregational meeting to convene at the

regular place of worship. Public notice shall be given of the time, place, and purpose of this meeting at least one week prior to the appointed time. If one-fourth of the persons entitled to vote shall at any time request the Session to call a congregational meeting for the purpose of electing additional officers, it shall be the duty of the Session to call such a meeting.

144. The Pastor is, by virtue of his office, Moderator of congregational meetings. If there is no Pastor, the Session shall appoint one of their number to call the meeting to order and to preside until the congregation shall elect their presiding officer, who may be a Minister of the Presbyterian Church in the United States or any male member of that particular church.

145. All communing members in good and regular standing, but no others; are entitled to vote in the election of church officers in the churches to which they respectively belong. When a majority of all the voters present cast their votes for a person for either of these offices, he shall be considered elected.

146. The voters being convened, the Moderator shall explain the purpose of the meeting and then put the question: "Are you now ready to proceed to the election of additional Ruling Elders (or Deacons)?" If they declare themselves ready, the election may proceed by nominations, or by private ballot without nomination, as the congregation may prefer. In every case a majority of all the voters present shall be required to elect.

147. When any person has been elected to the office of Ruling Elder, or Deacon, the Session shall confer with him as to his acceptance, and if he accepts shall at an appointed time examine him as to his religious experience, his knowledge of the system of doctrine, government, and discipline contained in the Standards of the Church, and the duties of the office to which he has been elected. If the examination is approved, the Session shall appoint a day for his ordination and installation.

148. The day having arrived, and the Session being convened in the presence of the congregation, a sermon shall be preached, if convenient; after which the presiding Minister shall state in a concise manner the

warrant and nature of the office of Ruling Elder, or Deacon, together with the character proper to be sustained and the duties to be fulfilled. Having done this, he shall propose to the candidate, in the presence of the church, the following questions, namely :

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2.) Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known to your Session the change which has taken place in your views since the assumption of this ordination vow?

(3.) Do you approve the government and discipline of the Presbyterian Church in the United States?

(4.) Do you accept the office of Ruling Elder (or Deacon, as the case may be) in this church, and promise faithfully to per-

form all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the church of which God has made you an officer?

(5.) Do you promise subjection to your brethren in the Lord?

(6.) Do you promise to study the peace, unity, edification, and purity of the Church?

The Ruling Elder or Deacon elect having answered in the affirmative, the Minister shall address to the members of the church the following question, namely:

Do you, the members of this church, acknowledge and receive this brother as a Ruling Elder (or Deacon), and do you promise to yield him all that honor, encouragement, and obedience in the Lord to which his office, according to the Word of God and the Constitution of this Church, entitles him?

The members of the church having answered this question in the affirmative, by holding up their right hands, the Minister

shall proceed to set apart the candidate, with prayer and the laying on of the hands of the Session, to the office of Ruling Elder (or Deacon). Prayer being ended, the members of the Session (and the Deacons, if the case be that of a Deacon) shall take the newly ordained officer by the hand, saying, in words to this effect: "We give you the right hand of fellowship, to take part in this office with us." The Minister shall then say: "I now pronounce and declare that A. B. has been regularly elected, ordained and installed a Ruling Elder (or Deacon) in this church, agreeably to the Word of God, and according to the Constitution of the Presbyterian Church in the United States; and that as such he is entitled to all encouragement, honor and obedience in the Lord: In the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which he shall give to the Ruling Elder (or Deacon) and to the church an exhortation suited to the occasion.

149. The offices of Ruling Elder and Deacon are perpetual; nor can they be laid aside at pleasure; nor can any person be degraded from either office but by deposition

after regular trial; yet a Ruling Elder or Deacon may have reasons which he deems valid for being released from the active duties of his office. In such a case the Session, after conference with him and careful consideration of the matter, may, if it thinks proper, accept his resignation and dissolve the official relationship which exists between him and the church.

Or the Ruling Elder, or Deacon, though chargeable with neither heresy nor immorality, may become unacceptable in his official capacity to a majority of the church which he serves. In such a case the church may take the initiative by a majority vote at a regularly called congregational meeting, and request the Session to dissolve the official relationship between the church and the officer without censure. The Session, after conference with the Ruling Elder, or Deacon, and after careful consideration, may use its discretion as to dissolving the official relationship. In either case the Session shall report its action to the congregation.

150. When a Ruling Elder or Deacon who has been released from his official relation is again elected to his office in the same or another church, he shall be installed after

the above form, with the omission of ordination.

151. When a Ruling Elder or Deacon makes such change of residence that he cannot or does not for a period of two years perform the duties of his office, his official relationship shall be dissolved by the Session and the action reported to the congregation.

CHAPTER XXVII.

CONGREGATIONAL MEETINGS.

152. The congregation consists of all the communing members of a particular church, and they only are entitled to vote.

153. Whenever it may seem for the best interests of the church that a congregational meeting should be held, the Session shall call such meeting and give public notice, and no business shall be transacted at such meeting except what is stated in the notice. The Session shall always call a congregational meeting when requested in writing to do so by one-fourth of the communing members of the church.

154. A quorum of the congregational meeting shall consist of one-fourth of the

resident communing members, if the church has not more than one hundred such members, and of one-sixth of the resident communing members if a church has more than one hundred such members.

155. The Pastor shall be the Moderator of congregational meetings by virtue of his office. If it should be impracticable or inexpedient for him to preside, or if there is no Pastor, the Session shall appoint one of their number to call the meeting to order and to preside until the congregation shall elect their presiding officer, who may be a Minister of the Presbyterian Church in the United States or any male member of that particular church.

156. A Clerk shall be elected by the congregation to serve at that meeting or for a definite period, whose duty shall be to keep correct minutes of the proceedings and of all business transacted and to preserve these minutes in a permanent form, after they have been attested by the Moderator and the Clerk of the meeting. He shall also send a copy of these minutes to the Session of the church.

157. When a particular church is incorporated, its meetings for the transaction of the business of the corporation will be provided for in its charter and by-laws, which must always be in accord with the Standards of the Presbyterian Church in the United States, and must not infringe upon the powers or duties of the Session or of the Board of Deacons.

158. If a church shall be dissolved by the Presbytery, or otherwise cease to exist, and no disposition has been made of its property, those who hold the title to the property shall deliver, convey, and transfer to the Presbytery of which the church was a member, or to the authorized agents of the Presbytery, all property of the church; and the receipt and acquittance of the Presbytery, or its proper representatives, shall be a full and complete discharge of all liabilities of such persons holding the property of the church. The Presbytery receiving such property shall apply the same or the proceeds thereof at its discretion.

CHAPTER XXVIII.

AMENDING THE CONSTITUTION OF THE
CHURCH.

159. The Constitution of the Presbyterian Church in the United States consists of its doctrinal symbols, embraced in the Confession of Faith, and the Larger and Shorter Catechisms, together with the Book of Church Order, which comprises the Form of Government, the Rules of Discipline, and the Directory for Worship.

160. Amendments to the Book of Church Order may be made only in the following manner :

(1) Approval of the proposed amendment by the General Assembly and its recommendation to the Presbyteries.

(2) The advice and consent of a majority of the Presbyteries.

(3) The approval and enactment by a subsequent General Assembly.

161. Amendments to the Confession of Faith and Catechisms of this Church may be made only in the following manner :

(1) The approval of the proposed amendment by the General Assembly and its recommendation to the Presbyteries.

(2) The advice and consent of three-fourths of the Presbyteries.

(3) The approval and enactment by a subsequent General Assembly.

This paragraph (161) can be amended only by the same method as it prescribes for the amendment of the Confession of Faith and Catechisms of the Church.

162. Full organic union and consolidation of the Presbyterian Church in the United States with any other ecclesiastical body can be effected only in the following manner :

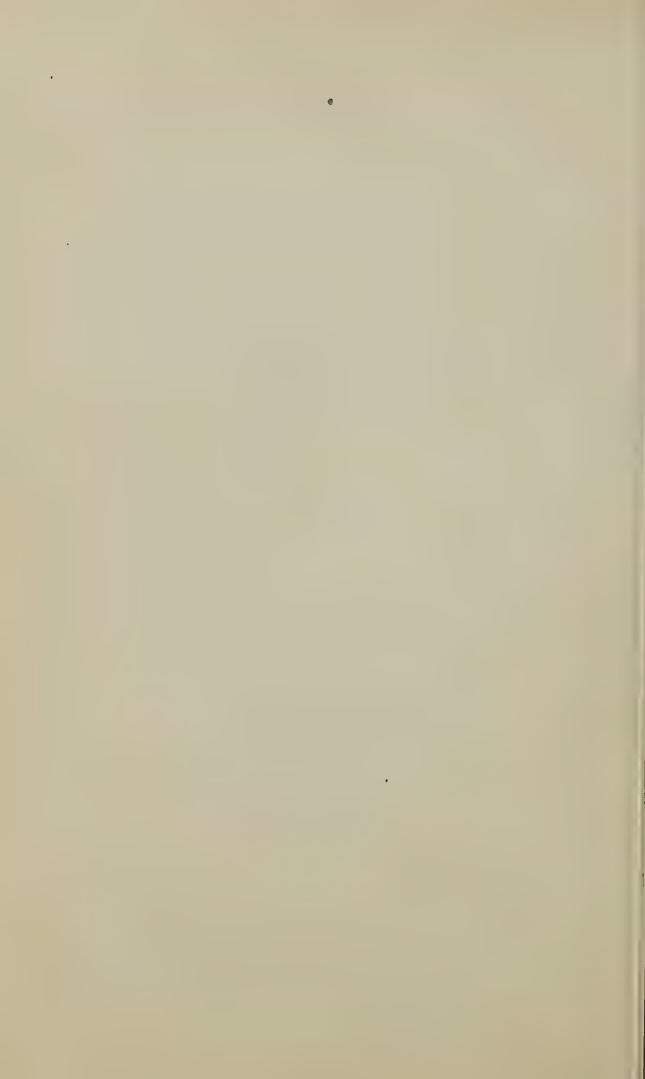
(1) The approval of the proposed union by the General Assembly and its recommendation to the Presbyteries.

(2) The advice and consent of three-fourths of the Presbyteries.

(3) The approval and consummation by a subsequent General Assembly.

This paragraph (162) can be amended only by the same method which is prescribed for the amendment of the Confession of Faith and Catechisms of the Church.

163. If by reason of the failure of a number of Presbyteries to act, or to report action, on any proposed amendment to the Standards, the response of the Presbyteries is not satisfactory to the succeeding General Assembly, it may defer action for one year. In that event the General Assembly shall urge the delinquent Presbyteries to report their judgment to the next Assembly, which shall take final action on the proposed amendment.



PART II.

The Rules of Discipline



PART II.

The Rules of Discipline

CHAPTER I.

DISCIPLINE—ITS NATURE, SUBJECTS, AND ENDS.

164. Discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare.

The term has two senses: the one referring to the whole government, inspection, training, guardianship, and control which the Church maintains over its members, its officers, and its courts; the other a restricted and technical sense, signifying judicial process.

165. In the one sense, all baptized persons, being members of the Church, are subject to its discipline and entitled to the benefits thereof; but in the other sense it refers only to those who have made a profession of their faith in Christ.

166. The ends of discipline, so far as it involves judicial action, are the spiritual good of the offender, the vindication of the honor of Christ, the rebuke of offences, the removal of scandal, and the promotion of the purity and welfare of the Church.

167. The power which Christ has given the Church is for building up, and not for destruction, and is to be exercised as under a dispensation of mercy and not of wrath. The Church is to act as a mother who corrects her children for their good, that every one of them may be presented faultless in the day of Christ.

CHAPTER II.

DISCIPLINE OF NON-COMMUNING MEMBERS.

168. The spiritual nurture, instruction, and training of the children of the Church are committed by God primarily to their parents who are responsible to the Church for the faithful discharge of their obligations, and it is a principal duty of the Church to promote true religion in the home.

169. The Church should also make special provision for instructing the children in the

Bible and in the church Catechisms, and to this end Sessions should establish and conduct under their authority Sunday Schools and Bible classes, and should adopt such other methods as may be found helpful.

170. The Church should maintain constant and sympathetic relations with the children, and should encourage them on coming to years of discretion to make confession of the Lord Jesus Christ and to enter upon all the privileges of full church membership. Even if they are wayward they should be cherished by the Church and every means used to reclaim them.

171. Adult non-communing members who receive with meekness and appreciation the oversight and instruction of the Church are entitled to special attention. Their rights and privileges under the covenant should be frequently and fully explained, and they should be warned of the sin and danger of neglecting their covenant obligations.

172. All non-communing members shall be deemed under the care of the church to which their parents belong, if they live under the parental roof and are minors; other-

wise, under that of the church where they reside, or with which they ordinarily worship.

CHAPTER III.

OFFENCES.

173. An offence, the proper object of judicial process, is anything in the principles or practice of a church member professing faith in Christ, which is contrary to the Word of God. The Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly, together with the formularies of government, discipline, and worship, are accepted by the Presbyterian Church in the United States as standard expositions of the teachings of Scripture in relation to both faith and practice. Nothing, therefore, ought to be considered by any court as an offence, or admitted as a matter of accusation, which cannot be proved to be such from Scripture, as interpreted in these Standards.

174. Offences are either personal or general, private or public; but all of them

being sins against God, are therefore grounds of discipline.

175. Personal offences are violations of the divine law, considered in the special relation of wrongs or injuries to particular individuals. General offences are heresies or immoralities having no such relation, or considered apart from it.

176. Private offences are those which are known only to a few persons. Public offences are those which are notorious.

CHAPTER IV.

CHURCH CENSURES.

177. The censures which may be inflicted by church courts are admonition, suspension, excommunication, and deposition. When a lower censure fails to reclaim the delinquent, it may become the duty of the court to proceed to the infliction of a higher censure.

178. Admonition is the formal reproof of an offender by a church court, warning him of his guilt and danger, and exhorting him to be more circumspect and watchful in the future.

179. Suspension, with respect to church members, is their temporary exclusion from sealing ordinances; with respect to church officers, it is their temporary exclusion from the exercise of their office. It may be either definite or indefinite as to its duration. Definite suspension is administered when the credit of religion, the honor of Christ, and the good of the delinquent demand it, even though he may have given satisfaction to the court. Indefinite suspension is the exclusion of an offender from sealing ordinances, or from his office, until he exhibits signs of repentance, or until, by his conduct, the necessity of the highest censure be made manifest.

180. Excommunication is the excision of an offender from the communion of the Church. This censure is to be inflicted only on account of gross crime or heresy, when the offender shows himself incorrigible and contumacious. The design of this censure is to operate on the offender as a means of reclaiming him, to deliver the Church from the scandal of his offence, and to inspire all with fear by the example of his discipline.

181. Deposition is the degradation of an officer from his office, and may or may not be accompanied with the infliction of other censure.

CHAPTER V.

THE PARTIES IN CASES OF PROCESS.

182. Original jurisdiction in relation to Ministers of the Gospel pertains exclusively to the Presbytery, and in relation to other church members to the Session, unless the Session shall be unable to try the person or persons accused, in which case the Presbytery shall have the right of jurisdiction.

183. It is the duty of all church Sessions and Presbyteries to exercise care over those subject to their authority; and they shall, with due diligence and great discretion, demand from such persons satisfactory explanations concerning reports affecting their Christian character. This duty is more imperative when those who deem themselves aggrieved by injurious reports shall ask an investigation. If such investigation, however originating, should result in raising a strong presumption of the guilt of the party

involved, the court shall institute process, and shall appoint a prosecutor to prepare the indictment and to conduct the case. This prosecutor shall be a member of the court, except that, in a case before the Session, he may be any communing member of the same congregation with the accused.

184. The original and only parties in a case of process are the accuser and the accused. The accuser is always the Presbyterian Church in the United States, whose honor and purity are to be maintained. The prosecutor, whether voluntary or appointed, is always the representative of the Church, and as such has all its rights in the case. In appellate courts the parties are known as appellant and appellee.

185. Every indictment shall begin: "In the name of the Presbyterian Church in the United States," and shall conclude, "against the peace, unity and purity of the Church, and the honor and majesty of the Lord Jesus Christ as the King and Head thereof." In every case the Church is the injured and accusing party, against the accused.

186. An injured party shall not become a prosecutor of personal offences without

having tried the means of reconciliation and of reclaiming the offender, required by Christ: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." (Matt. xviii. 15, 16.) A church court, however, may judicially investigate personal offences as if general, when the interests of religion seem to demand it. So, also, those to whom private offences are known cannot become prosecutors, without having previously endeavored to remove the scandal by private means.

187. When the offence is general, the cause may be conducted either by any person appearing as prosecutor, or by a prosecutor appointed by the court.

188. When the prosecution is instituted by the court, the previous steps required by our Lord in the case of personal offences are not necessary. There are many cases, however, in which it will promote the in-

terests of religion to send a committee to converse in a private manner with the offender, and endeavor to bring him to a sense of his guilt, before instituting actual process.

189. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent.

190. Every voluntary prosecutor shall be previously warned, that if he fail to show probable cause of the charges, he must himself be censured as a slanderer of the brethren, in proportion to the malignity or rashness manifested in the prosecution.

191. When a member of a church court is under process, all his official functions may be suspended, at its discretion; but this shall never be done in the way of censure.

192. In the discussion of all questions arising in his own case, the accused shall exercise the rights of defendant only, not of judge.

CHAPTER VI.

GENERAL PROVISIONS APPLICABLE TO ALL
CASES OF PROCESS.

193. It is incumbent on every member of a court of Jesus Christ engaged in a trial of offenders, to bear in mind the inspired injunction: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

194. Process against an offender shall not be commenced unless some person or persons undertake to make out the charge; or unless the court finds it necessary, for the honor of religion, itself to take the step provided for in Chapter V., Paragraph 183.

195. When a charge is laid before the Session or Presbytery, it shall be reduced to writing, and nothing shall be done at the first meeting of the court, unless by consent of parties, except to appoint a prosecutor, and order the indictment to be drawn, a copy of which, with the witnesses then known to support it, shall be served on the accused, and to cite all parties and their witnesses to appear and be heard at another meeting, which

shall not be sooner than ten days after such citation; at which meeting of the court the charges shall be read to the accused, if present, and he shall be called upon to say whether he be guilty or not. If he confess, the court may deal with him according to its discretion; if he plead and take issue, the trial shall proceed. Accused parties may plead in writing when they cannot be personally present, and parties necessarily absent should have counsel assigned to them.

196. The citation shall be issued and signed by the Moderator or Clerk, by order and in the name of the court; he shall also issue citations to such witnesses as either party shall nominate to appear on his behalf.

197. In drawing the indictment, the times, places, and circumstances should, if possible, be particularly stated, that the accused may have an opportunity to make his defense.

198. When an accused person shall refuse to obey a citation, he shall be cited a second time; and this second citation shall be accompanied with a notice that if he do not appear at the time appointed (unless providentially hindered, which fact he must

make known to the court), or that if he appear and refuse to plead, he shall be dealt with for his contumacy, as hereinafter provided.

199. The time which must elapse between the serving of the first citation on the accused person, and the meeting of the court at which he is to appear, shall be at least ten days. But the time allotted for his appearance on the subsequent citation shall be left to the discretion of the court, provided that it be not less than is quite sufficient for a seasonable and convenient compliance with the citation.

200. When the offence with which an accused person stands charged took place at a distance, and it is inconvenient for the witnesses to appear before the court having jurisdiction, that court may either appoint a commission of its body, or request the co-ordinate court contiguous to the place where the facts occurred, to take the testimony for it. The accused shall always have reasonable notice of the time and place of the meeting of this commission or co-ordinate court.

201. When an offence, alleged to have been committed at a distance, is not likely

otherwise to become known to the court having jurisdiction, it shall be the duty of the court within whose bounds the facts occurred, after satisfying itself that there is probable ground of accusation, to send notice to the court having jurisdiction, which shall at once proceed against the accused; or the whole case may be remitted for trial to the co-ordinate court within whose bounds the offence is alleged to have been committed.

202. Before proceeding to trial, courts ought to ascertain that their citations have been duly served.

203. In every process, if deemed expedient, there may be a committee appointed, which shall be called the Judicial Committee, and whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the court, the whole order of the proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the case as members of the court.

204. When the trial is about to begin, it shall be the duty of the Moderator solemnly to announce from the chair that the court is

about to pass to the consideration of the cause, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to engage.

205. In order that the trial may be fair and impartial, the witnesses shall be examined in the presence of the accused, or at least after he shall have received due citation to attend. Witnesses may be cross-examined by both parties, and any questions asked which are pertinent to the issue.

206. On all questions arising in the progress of a trial, the discussion shall first be between the parties; and when they have been heard, they may be required to withdraw from the court until the members deliberate upon and decide the point.

207. When a court of first resort proceeds to the trial of a cause, the following order shall be observed: 1, The Moderator shall charge the court. 2, The indictment shall be read, and the answer of the accused heard. 3, The witnesses for the prosecutor and then those for the accused shall be examined. 4, The parties shall be heard; first,

the prosecutor, and then the accused, and the prosecutor shall close. 5, The roll shall be called, and the members may express their opinion in the cause. 6, The vote shall be taken, the verdict announced and judgment entered on the records.

208. Either party may, for cause, challenge the right of any member to sit in the trial of the case, which question shall be decided by the members of the court other than the one challenged.

209. Pending the trial of a case, any member of the court who shall express his opinion of its merits to either party, or to any person not a member of the court; or who shall absent himself from any sitting without the permission of the court, or satisfactory reasons rendered, shall be thereby disqualified from taking part in the subsequent proceedings.

210. The parties shall be allowed copies of the whole proceedings at their own expense, if they demand them. Minutes of the trial shall be kept by the Clerk, which shall exhibit the charges, the answer, all the testimony, and all such acts, orders, and decisions of the court relating to the case,

as either party may desire, and also the judgment. The Clerk shall, without delay, attach together the charges, the answer, the citations and returns thereto, and the minutes herein required to be kept. These papers, when so attached, shall constitute "the record of the case." When a case is removed by appeal or complaint, the lower court shall transmit "the record" thus prepared to the higher court with the addition of the notice of appeal or complaint, and the reasons thereof, if any shall have been filed. Nothing which is not contained in this "record" shall be taken into consideration in the higher court. On the final decision of a cause in a higher court, its judgment shall be sent down to the court in which the case originated.

211. No professional counsel shall be permitted as such to appear and plead in cases of process in any court; but an accused person may, if he desires it, be represented before the Session by any communing member of the same particular church; or before any other court, by any member of the court. A member of the court so employed shall not be allowed to sit in judgment in the case.

212. Process, in case of scandal, shall commence within the space of one year after the offence was committed, unless it has recently become flagrant. When, however, a church member shall commit an offence, after removing to a place far distant from his former residence, and where his connection with the church is unknown, in consequence of which circumstances process cannot be instituted within the time above specified, the recent discovery of the church membership of the individual shall be considered as equivalent to the offence itself having recently become flagrant. The same principle, in like circumstances, shall also apply to Ministers.

CHAPTER VII.

SPECIAL RULES PERTAINING TO PROCESS BEFORE SESSIONS.

213. Process against all church members, other than Ministers of the Gospel, shall be entered before the Session of the church to which such members belong; except in cases in which the Session is rendered incapable of

exercising jurisdiction, in which case process shall be entered before the Presbytery.

214. When an accused person, having been twice duly cited, shall refuse to appear before the Session, or appearing, shall refuse to plead, the court shall enter upon its records the fact, together with the nature of the offence charged, and he shall be suspended from sealing ordinances for his contumacy. The censure may be made public should this be deemed expedient by the Session, and shall in no case be removed until the offender has not only repented of his contumacy, but has given satisfaction in relation to the charges against him.

215. If the charge be one of gross crime or heresy, and the accused persist in his contumacy, the court may proceed to inflict the highest censure.

216. When it is impracticable immediately to commence process against an accused church member, the Session may, if it think the edification of the Church requires it, prevent the accused from approaching the Lord's table until the charges against him can be examined.

CHAPTER VIII.

SPECIAL RULES PERTAINING TO PROCESS
AGAINST A MINISTER

217. Process against a Minister shall be entered before the Presbytery of which he is a member.

218. As no Minister ought, on account of his office, to be screened in his sin, or slightly censured, so scandalous charges ought not to be received against him on slight grounds.

219. If any one know a Minister to be guilty of a private offence, he should warn him in private. But if the offence be persisted in, or become public, he should bring the case to the attention of some other Minister of the Presbytery for his advice.

220. If a Minister accused of an offence, having been twice duly cited, shall refuse to appear before the Presbytery, he shall be immediately suspended. And if, after another citation, he shall still refuse to attend, he shall be deposed as contumacious, and suspended or excommunicated from the Church. Record shall be made of the judgment and

of the charges under which he was arraigned, and the sentence shall be made public.

221. Heresy and schism may be of such a nature as to warrant deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion, and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury.

222. If the Presbytery find on trial that the matter complained of amounts to no more than such acts of infirmity as may be amended, so that little or nothing remains to hinder the Minister's usefulness, it shall take all prudent measures to remove the scandal.

223. When a Minister, pending a trial, shall make confession, if the matter be base and flagitious, such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear to the satisfaction of all, the court shall, without delay, suspend him from the exercise of his office, or depose him from the ministry.

224. A Minister suspended or deposed for scandalous conduct shall not be restored,

even on the deepest sorrow for his sin, until he shall exhibit for a considerable time such an eminently exemplary, humble, and edifying walk and conversation as shall heal the wound made by his scandal. And a deposed Minister shall in no case be restored until it shall appear that the general sentiment of the Church is strongly in his favor, and demands his restoration; and then only by the court inflicting the censure, or with its consent.

225. When a Minister is deposed his church shall be declared vacant; but when he is suspended, it shall be left to the discretion of the Presbytery whether the censure shall include the dissolution of the pastoral relation.

226. Whenever a Minister of the Gospel shall habitually fail to be engaged in the regular discharge of his official functions, it shall be the duty of the Presbytery, at a stated meeting, to inquire into the cause of such dereliction, and if necessary, to institute judicial proceedings against him for breach of his covenant engagement. If it shall appear that his neglect proceeds only from his want of acceptance to the church, Presbytery may, upon the same principle

upon which it withdraws license from a licentiate for want of evidence of the divine call, divest him of his office without censure, even against his will, a majority of two-thirds being necessary for this purpose.

In such a case, the Clerk shall, under the order of the Presbytery, forthwith deliver to the individual concerned a written notice that, at the next stated meeting, the question of his being so dealt with is to be considered. This notice shall distinctly state the grounds for this proceeding. The party thus notified shall be heard in his own defense; and if the decision pass against him he may appeal, as if he had been tried after the usual forms.

This principle may apply, with any necessary changes, to Ruling Elders and Deacons.

CHAPTER IX.

EVIDENCE.

227. All persons of proper age and intelligence are competent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments. The accused party may be al-

lowed, but shall not be compelled, to testify; but the accuser shall be required to testify, on the demand of the accused. Either party has the right to challenge a witness whom he believes to be incompetent, and the court shall examine and decide upon his competency. It belongs to the court to judge of the degree of credibility to be attached to all evidence.

228. A husband or wife shall not be compelled to bear testimony the one against the other in any court.

229. The testimony of more than one witness shall be necessary in order to establish any charge; yet if, in addition to the testimony of one witness, corroborative evidence be produced, the offence may be considered to be proved.

230. No witness afterwards to be examined, except a member of the court, shall be present during the examination of another witness on the same case, if either party object.

231. Witnesses shall be examined first by the party introducing them; then cross-examined by the opposite party; after which any member of the court, or either party,

may put additional interrogatories. But no question shall be put or answered except by permission of the Moderator, subject to an appeal to the court; and the court shall not permit questions frivolous or irrelevant to the charge at issue.

232. The oath or affirmation to a witness shall be administered by the Moderator in the following or like terms: "You solemnly promise, in the presence of God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge in the matter in which you are called to witness, as you shall answer it to the great Judge of the living and the dead." If, however, at any time a witness should present himself before a court, who for conscientious reasons prefers to swear or affirm in any other manner, he should be allowed to do so.

233. Every question put to a witness shall, if required, be reduced to writing. When answered, it shall, together with the answer, be recorded, if deemed by the court, or by either party, of sufficient importance, and the testimony of the witness shall be read to him for his approbation and subscription.

234. The records of a court, or any part of them, whether original or transcribed, if regularly authenticated by the Moderator and Clerk, or by either of them, shall be deemed good and sufficient evidence in every other court.

235. In like manner, testimony taken by one court, and regularly certified, shall be received by every other court as no less valid than if it had been taken by itself.

236. When it is not convenient for a court to have the whole, or perhaps any part of the testimony in any particular case, taken in its presence, a commission shall be appointed, or co-ordinate court requested, to take the testimony in question, which shall be considered as if taken in the presence of the court; of which commission or co-ordinate court, and of the time and place of its meeting, due notice shall be given to the opposite party, that he may have an opportunity of attending. And if the accused shall desire, on his part, to take testimony at a distance, for his own exculpation, he shall give notice to the court of the time and place at which it is proposed to take it that a commission or co-ordinate court, as

in the former case, may be appointed for the purpose. Or the testimony may be taken on written interrogatories, by filing the same with the Clerk of the court having jurisdiction of the case, and giving two weeks' notice thereof to the adverse party, during which time he may file cross-interrogatories, if he desire it; and the testimony shall then be taken by the commission or co-ordinate court in answer to the direct and cross-interrogatories, if such are filed, and no notice need be given of the time and place of taking the testimony.

237. A member of the court who has given testimony in a case becomes disqualified for sitting as a judge if either party makes objection.

238. An officer or private member of the church refusing to testify may be censured for contumacy.

239. If after trial before any court new testimony be discovered which the accused believes important, it shall be his right to ask a new trial and it shall be within the power of the court to grant his request.

240. If in the prosecution of an appeal, new testimony be offered, which, in the

judgment of the appellate court, has an important bearing on the case, it shall be competent for that court to refer the case to the lower court for a new trial; or, with the consent of parties, to take the testimony and proceed with the case.

CHAPTER X.

THE INFLICTION OF CHURCH CENSURES.

241. When any member or officer of the church shall be found guilty of an offence the court shall proceed with all tenderness and shall deal with its offending brother in the spirit of meekness, the members considering themselves lest they also be tempted.

242. Church censures and the modes of administering them should be suited to the nature of the offences; for private offences censure should be administered in the presence of the court alone, or in private by one or more members of the court, but in the case of public offences, the degree of censure and mode of administering it shall be within the discretion of the court, acting in accordance with paragraphs below which deal with particular censures.

243. The censure of admonition should be administered in private by one or more members of the court if the offence is known only to a few and is not aggravated in character. If the offence is public the admonition should be administered by the Moderator in presence of the court and may also be announced in public should the court deem it expedient.

244. Definite suspension should be administered in the presence of the court alone, or in open session of the court, as it may deem best, and public announcement thereof shall be at the court's discretion.

245. Indefinite suspension should be administered after the manner prescribed for definite suspension, but with added solemnity, that it may be the means of impressing the mind of the delinquent with a proper sense of his danger, and under the blessing of God of leading him to repentance. When the court has resolved to pass this sentence, the Moderator shall address the offending brother to the following purpose:

“WHEREAS, You, A. B. (here describe the person as a Minister, Ruling Elder, Deacon, or private member of the church),

are convicted by sufficient proof [or, are guilty by your own confession], of the sin of—(here insert the offence), we, the Presbytery [or church Session] of C. D., in the name and by the authority of the Lord Jesus Christ, do now declare you suspended from the sacraments of the Church [and from the exercise of your office], until you give satisfactory evidence of repentance.”

To this shall be added such advice or admonition as may be judged necessary, and the whole shall be concluded with prayer to Almighty God that he would follow this act of discipline with his blessing.

246. Excommunication is to be administered according to one or other of the two modes laid down for indefinite suspension, or to be inflicted in public as the court may decide. In administering this censure the Moderator of the Session shall make a statement of the several steps which have been taken with respect to the offending brother, and of the decision to cut him off from the communion of the Church. He shall then show from Matthew XVIII. 15-18, and 1 Cor. V. 1-5, the authority of the Church to cast out unworthy members, and shall ex-

plain the nature, use, and consequences of this censure. He shall then administer the censure in the words following:

“WHEREAS, A. B., a member of this church, has been, by sufficient proof, convicted of the sin of ———, and after much admonition and prayer, obstinately refuses to hear the Church, and has manifested no evidence of repentance: Therefore, in the name and by the authority of the Lord Jesus Christ, we, the Session of the church of C. D., do pronounce him to be excluded from the sacraments, and cut off from the fellowship of the Church.”

Prayer shall then be made that by God’s blessing this solemn action of the court may issue in the repentance and restoration of the offender, and in the establishment of all true believers.

247. The censure of deposition shall be administered by the Moderator in the words following:

“WHEREAS, A. B., a Minister of this Presbytery [or a Ruling Elder or Deacon of this church], has been proved, by sufficient evidence to be guilty of the sin of ———, we, the Presbytery [or church Session], of

C. D., do adjudge him disqualified for the office of the Christian ministry [or Ruling Eldership, or Deaconship], and therefore we do hereby, in the name and by the authority of the Lord Jesus Christ, depose from the office of a Christian Minister [or Ruling Elder, or Deacon], the said A. B., and do prohibit him from exercising any of the functions thereof." If the censure include suspension or excommunication, the Moderator shall proceed to say: "We do moreover, by the same authority, suspend the said A. B., from the sacraments of the Church, until he shall exhibit satisfactory evidence of sincere repentance," or "exclude the said A. B., from the sacraments, and cut him off from the fellowship of the Church."

The sentence of deposition ought to be inflicted with solemnities similar to those already prescribed in the case of excommunication.

CHAPTER XI.

THE REMOVAL OF CENSURE.

248. After any person has been suspended from the sacraments, it is proper that the

rulers of the church should frequently converse with him as well as pray with him and for him, that it would please God to give him repentance.

249. When the court shall be satisfied as to the reality of the repentance of a suspended offender, he shall be admitted to profess his repentance, either in the presence of the court alone, or publicly, and be restored to the sacraments of the Church, and to his office, if such be the judgment of the court, which restoration shall be declared to the penitent in words of the following import:

“WHEREAS, You, A. B., have been debarred from the sacraments of the Church [and from the office of the gospel Ministry, or Ruling Eldership, or Deaconship], but have now manifested such repentance as satisfies the church, we, the Session (or Presbytery) of C. D., do hereby, in the name and by the authority of the Lord Jesus Christ, absolve you from the said sentence of suspension, and do restore you to the full communion of the Church [and the exercise of your said office, and all the functions thereof].”

After which there shall be prayer and thanksgiving.

250. When an excommunicated person shall be so affected with his state as to be brought to repentance, and to desire to be readmitted to the communion of the Church, the Session, having obtained sufficient evidence of his sincere penitence, shall proceed to restore him. This may be done in the presence of the court, or of the congregation as seems best to the Session.

On the day appointed for his restoration, the Minister shall call upon the excommunicated person, and propose to him in the presence of the court, or of the congregation, the following questions:

“Do you, from a deep sense of your great wickedness, freely confess your sin in thus rebelling against God, and in refusing to hear his Church; and do you acknowledge that you have been in justice and mercy cut off from the communion of the Church?

Answer.—I do. Do you now voluntarily profess your sincere repentance and contrition for your sin and obstinacy; and do you humbly ask the forgiveness of God and his Church? *Answer.*—I do. Do you sincerely

promise, through divine grace, to live in all humbleness of mind and circumspection; and to endeavor to adorn by a holy life the doctrine of God our Saviour? *Answer.*—I do.”

Here the Minister shall give the penitent a suitable exhortation, encouraging and comforting him. Then he shall pronounce the sentence of restoration in the following words:

“WHEREAS, You, A. B., have been shut out from the communion of the Church, but have now manifested such repentance as satisfies the Church; in the name of the Lord Jesus Christ, and by his authority, we, the Session of this church, do declare you absolved from the sentence of excommunication formerly pronounced against you; and we do restore you to the communion of the Church, that you may be a partaker of all the benefits of the Lord Jesus to your eternal salvation.”

The whole shall be concluded with prayer and thanksgiving.

251. The restoration of a deposed officer, after public confession has been made in a manner similar to that prescribed in the case of the removal of censure from an excom-

municated person, shall be announced to him by the Moderator in the following form, namely :

“WHEREAS, You, A. B., formerly a Minister of this Presbytery [or a Ruling Elder, or Deacon of this church], have been deposed from your office, but have now manifested such repentance as satisfies the Church; in the name of the 'Lord Jesus Christ, and by his authority, we, the Presbytery of C. D., [or the Session of this church], do declare you absolved from the said sentence of deposition formerly pronounced against you; and we do furthermore restore you to your said office, and to the exercise of all the functions thereof, whenever you may be orderly called thereto.”

After which there shall be prayer and thanksgiving, and the members of the court shall extend to him the right hand of fellowship.

252. When a Ruling Elder or Deacon has been absolved from the censure of deposition, he cannot be allowed to resume the exercise of his office in the church without re-election by the people.

253. When a person under censure shall remove to a part of the country remote from the court by which he was sentenced, and shall desire to profess repentance and obtain restoration,* it shall be lawful for the court, if it deems it expedient, to transmit a certified copy of its proceedings to the Session (or Presbytery) where the delinquent resides, which shall take up the case and proceed with it as though it had originated with itself.

254. In the restoration of a Minister who has been suspended or deposed it is the duty of the Presbytery to proceed with great caution. It should first admit him to the sacraments, if he has been debarred from them, and afterwards should grant him the privilege of preaching on probation for a time, so as to test the sincerity of his repentance and the prospect of his usefulness, and when satisfied in these respects the Presbytery shall take steps to restore him to his office. But the case shall always be under judicial consideration until the sentence of restoration has been pronounced.

CHAPTER XII.

CASES WITHOUT PROCESS.

255. When any person shall come forward and make his offence known to the court, a full statement of the facts shall be recorded and judgment rendered without process.

256. If a communing member of the church against whom no charges are pending shall request the Session to transfer his name to the roll of non-communing members, it shall be in the power of the Session to grant the request, and this action may be announced to the congregation should this seem wise and proper. This transfer, however, should not be made until the Session, after inquiry and due delay, is of the judgment that the request does not spring from temporary doubt or special temptation.

257. A Minister of the Gospel against whom there are no charges, if fully satisfied in his own conscience that God has not called him to the ministry, or if he has satisfactory evidence of his inability to serve the Church with acceptance, may report these facts at a stated meeting of Presbytery. At the next

stated meeting, if after full deliberation the Presbytery shall concur with him in judgment, it may divest him of his office without censure. This provision shall in like manner apply with any necessary changes to the case of Ruling Elders and Deacons; but in all such cases the Session of the church to which the Ruling Elder or the Deacon who seeks demission belongs shall act as the Presbytery acts in similar cases where a Minister is concerned.

258. When a member or officer shall renounce the communion of this Church by joining some other evangelical Church, if in good standing, the irregularity shall be recorded, and his name erased. But if charges are pending against him, they shall be communicated to the church which he has joined. If the denomination be heretical, an officer shall have his name stricken from the roll, and all authority to exercise his office derived from this Church shall be withdrawn from him; but a private member shall not be otherwise noticed than as above prescribed.

CHAPTER XIII.

MODES IN WHICH THE PROCEEDINGS OF
LOWER COURTS COME UNDER THE SUPER-
VISION OF HIGHER COURTS.

259. The acts and decisions of a lower court are brought under the supervision of a higher court in one or another of the following modes :

(1) Review and Control; (2) Reference; (3) Appeal; (4) Complaint.

260. When the proceedings of a lower court are before a higher court the members of the lower court shall not lose the right to sit, deliberate, and vote in the higher court, except in cases of appeal or complaint.

CHAPTER XIV.

GENERAL REVIEW AND CONTROL.

261. It is the right and duty of every court above the Session to review, at least once a year, the records of the court next below, and if any lower court fails to present its records for this purpose, the higher court may require them to be produced immediately, or at any time fixed by this higher court.

262. In reviewing records of a lower court the higher court is to examine :

(1) Whether the proceedings have been correctly recorded ; (2) whether they have been regular and in accordance with the Constitution ; (3) whether they have been wise, equitable, and suited to promote the welfare of the Church ; (4) whether the lawful injunctions of the higher court have been obeyed.

263. It is ordinarily sufficient for the higher court merely to record in its own minutes and in the records reviewed, whether it approves, disapproves, or corrects the records in any particular ; but should any serious irregularity be discovered the higher court may require its review and correction by the lower. Proceedings in judicial cases, however, shall not be dealt with under review and control when notice of appeal or complaint has been given the lower court ; and no judgment of a lower court in a judicial case shall be reversed except by appeal or complaint.

264. Courts may sometimes entirely neglect to perform their duty, by which neglect heretical opinions or corrupt practices

may be allowed to gain ground ; or offenders of a very gross character may be suffered to escape ; or some circumstances in their proceedings of very great irregularity may not be distinctly recorded by them ; in any of which cases their records will by no means exhibit to the higher court a full view of their proceedings. If, therefore, the next higher court be well advised that any such neglect or irregularity has occurred on the part of the lower court, it is incumbent on it to take cognizance of the same, and to examine, deliberate, and judge in the whole matter as completely as if it had been recorded, and thus brought up by the review of the records.

265. When any court having appellate jurisdiction shall be advised, either by the records of the court next below or by memorial, either with or without protest, or by any other satisfactory method, of any important delinquency or grossly unconstitutional proceedings of such court, the first step shall be to cite the court alleged to have offended to appear by representative or in writing, at a specified time and place, and to show what it has done or failed to do in the

case in question. The court thus issuing the citation may reverse or redress the proceedings of the court below in other than judicial cases; or it may censure the delinquent court; or it may remit the whole matter to the delinquent court, with an injunction to take it up and dispose of it in a constitutional manner; or it may stay all further proceedings in the case; as circumstances may require.

266. In process against a lower court, the trial shall be conducted according to the rules provided for process against individuals, so far as they may be applicable.

CHAPTER XV.

REFERENCES.

267. A reference is a written representation and application made by a lower court to a higher for advice, or other action, on a matter pending before the lower court, and is ordinarily to be made to the next higher court.

268. Among proper subjects for reference are matters that are new, delicate, or difficult; or on which the members of the lower

court are very seriously divided; or which relate to questions involving the Constitution and legal procedure respecting which the lower court feels the need of guidance.

269. In making a reference the lower court may ask for advice only, or for final disposition of the matter referred; and in particular it may refer a judicial case with request for its trial and decision by the higher court.

270. A reference may be presented to the higher court by one or more representatives appointed by the lower court for this purpose, and it should be accompanied with so much of the record as shall be necessary for proper understanding and consideration of the matter referred.

271. Although references are sometimes proper, yet in general it is better that every court should discharge the duty assigned it under the law of the Church.

A higher court is not required to accede to the request of the lower, but it should ordinarily give advice when so requested.

272. When a court makes a reference, it ought to have all the testimony and other

documents duly prepared, produced, and in perfect readiness, so that the higher court may be able to fully consider and issue the case with as little difficulty or delay as possible.

CHAPTER XVI.

APPEALS.

273. An appeal is the transfer to a higher court of a judicial case on which judgment has been rendered in a lower court, and is allowable only to the party against whom the decision has been rendered. The parties shall be known as the appellant and appellee. An appeal cannot be made to any court other than the next higher, except with its consent.

274. Only those who have submitted to a regular trial are entitled to an appeal. Those who have not submitted to a regular trial are not entitled to an appeal.

275. The grounds of appeal are such as the following: any irregularity in the proceedings of the lower court; refusal of reasonable indulgence to a party on trial; receiving improper, or declining to receive

proper, evidence; hurrying to a decision before all the testimony is taken; manifestation of prejudice in the case; and mistake or injustice in the judgment and censure.

276. Notice of appeal, with the reasons supporting it, shall be given the court before its rising, or shall within ten days thereafter be filed with the Moderator or Clerk of the court.

277. The appellant shall lodge his appeal and the reasons therefor with the Clerk of the higher court before the close of the second day of its sessions. It shall be the duty of the Clerk of the lower court to file with the Clerk of the higher court within the same time a copy of all the proceedings in connection with the case, including the notice of appeal and reasons therefor, the evidence, and any papers bearing on the case, which together shall be known as "the record of the case," and the higher court shall not admit or consider anything not found in this "record," without consent of the parties in the case.

278. . Notice of appeal shall have the effect of suspending the judgment of the lower

court until the case has been finally decided in the higher court. If, however, the censure is suspension or excommunication from the sealing ordinances, or deposition from office, the court may, for sufficient reasons duly recorded, put the censure into effect until the case is finally decided.

279. After a higher court has decided that an appeal is in order and should be entertained by the court, the following procedure is to be adopted: (1) The reading of the complete record of the case, except any part of it that may be omitted by consent of the parties and the court itself; (2) the parties shall be heard, the appellant having the right of opening and closing the argument; (3) opportunity shall be given the members of the appellate court to express their opinions; (4) the vote shall then be taken, without further debate, on each specification in this form: "Shall this specification of error be sustained?" If the court deems it wise, it may adopt a minute explanatory of its action, which shall become a part of its record in the case.

280. The decision of the higher court may be to confirm or to reverse, in whole or in

part, the judgment of the lower court; or to remit the case to the lower court for the purpose of amending the record, should it appear incorrect or defective; or to send the case back for a new trial. In every case a full record shall be made, and a copy of it shall be sent to the lower court.

281. An appellant shall be considered to have abandoned his appeal, if he does not appear before the higher court in person, or by counsel, by the second day of its meeting next ensuing the date of his notice of appeal, and the judgment of the lower court will stand, unless he can give the court satisfactory explanation of his failure to appear and prosecute the appeal.

282. If an appellant manifests a litigious or otherwise unchristian spirit in the prosecution of his appeal, he shall receive a suitable rebuke by the appellate court.

283. If a lower court shall neglect to send up "the record of the case," or any part of it, to the injury of the appellant, it shall receive a proper rebuke from the higher court, and the judgment from which the appeal has been taken shall be suspended, until

"the record" is produced upon which the issue can be fairly tried.

CHAPTER XVII.

COMPLAINTS.

284. A complaint is a written representation made to a higher court against some act or decision of a lower court. It is the right of any communing member of the church in good standing to make complaint against any action of a lower court to whose jurisdiction he is subject, except that no complaint is allowable in a judicial case in which an appeal is taken. A complaint shall not be made to any other court than the next higher, except with its consent.

285. Notice of complaint shall not have the effect of suspending the action against which the complaint is made, unless one-third of the members present when the action was taken shall vote for its suspension until the final decision in the higher court.

286. The court against which complaint is made shall appoint one or more representatives to defend its action, and the parties

in the case shall be known as complainant and respondent.

287. The provisions relating to an appeal found in paragraphs 276, 277, 278, 279, 281, 282, 283, and paragraphs 289, 292, shall, with any necessary changes, apply to a complaint.

288. The higher court has power, in its discretion, to annul the whole, or any part, of the action of a lower court against which complaint has been made, or to send the matter back to the lower court with instructions for a new hearing.

CHAPTER XVIII.

VOTING IN APPEALS AND COMPLAINTS.

289. In voting upon a complaint, the vote shall be either to sustain, to sustain in part, or not to sustain.

290. The effect of a vote to sustain shall be to sustain each and all of the items or counts of the complaint; that of a vote not to sustain shall be to annul each and all of the items or counts of the complaint; and that of a vote to sustain in part shall be to

sustain one or more specific items or counts of the complaint.

291. Those voting to sustain in part shall be required when voting to state what item or items, count or counts of the complaint they desire to sustain.

292. In making up the vote on the complaint only those items or counts shall be declared to be sustained for the sustaining of which a majority of the votes cast has been given.

CHAPTER XIX.

DISSENTS AND PROTESTS.

293. A dissent is a declaration on the part of one or more members of a minority in a court, expressing a different opinion from that of the majority in a particular case. A dissent unaccompanied with reasons shall be entered on the records of the court.

294. A protest is a more solemn and formal declaration by members of a minority, bearing their testimony against what they deem a mischievous or erroneous judgment, and is generally accompanied with a detail of the reasons on which it is founded.

295. If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may, if deemed necessary, put an answer to the protest on the records along with it. But here the matter shall end, unless the parties protesting obtain permission to withdraw their protest absolutely, or for the sake of amendment.

296. None can join in a protest against a decision of any court except those who had a right to vote in the case.

CHAPTER XX.

JURISDICTION.

297. When a church member shall remove his residence beyond the bounds of the congregation of which he is a member, so that he can no longer regularly attend its services, it shall be his duty to transfer his membership by presenting a certificate of dismissal from the Session of the church of which he is a member to the church with which he wishes to unite. When the church of which he is a member has no Session, or for other good reasons it seems impossible

for the member to secure a certificate of dismissal, he may be received by the Session upon other satisfactory testimonials, in which case the church of which he was a member shall be duly notified.

298. When a church member shall remove his residence beyond the bounds of the church of which he is a member into the bounds of another, it shall be the duty of the Pastor and Ruling Elders of the church of which he is a member, as far as possible, to continue pastoral oversight of him and to inform him that according to the teaching of our Book of Church Order it is his duty to transfer his membership as soon as practicable to the church in whose bounds he is living. It shall also be the duty of the Pastor and Ruling Elders of the church from whose bounds the member moved to notify the Pastor and Ruling Elders of the church into whose bounds he has moved and request them to take pastoral oversight of the member, with a view to having him transfer his membership. If a member, after having thus been advised, shall neglect for twelve months to have his membership transferred, his name shall be retired by the

Session to a separate Roll for Non-Resident Members and he shall be notified. The name of any member whose residence has been unknown for two years to the Session shall be retired by the Session to a separate Roll for Retired Members, and the names on this retired roll shall not be reported to the Presbytery in the annual statistical report as a part of the total membership of the church. If a person on the retired roll shall apply for a letter of dismissal, the Session may use its discretion in granting it. The name of any member who has resided without the bounds of the church for one year, and who does not in any way support the church or manifest any interest in it, and who refuses to remove his membership to another church, may be placed on this same retired roll.

299. Members of one church dismissed to join another shall be held to be under the jurisdiction of the Session dismissing them until they form a regular connection with that to which they have been dismissed.

300. When a Presbytery shall dismiss a Minister, licentiate, or candidate, the name of the Presbytery to which he is dismissed shall be given in the certificate, and he shall

remain under the jurisdiction of the Presbytery dismissing him until received by the other.

301. No certificate of dismissal from either a Session or a Presbytery shall be valid testimony of good standing for a longer period than one year, unless its earlier presentation be hindered by some providential cause; and such certificates given to persons who have left the bounds of the Session or Presbytery granting them, shall certify the standing of such persons only to the time of their leaving those bounds.

302. When a Presbytery shall divest a Minister of his office without censure, or depose him without excommunication, it shall assign him to membership in some particular church, subject to the approval of the Session of that church.

PART III.

Directory for Worship

* THE
Directory for the Worship of God
in the
PRESBYTERIAN CHURCH IN THE
UNITED STATES.

ADOPTED 1894

CHAPTER I.

OF THE SANCTIFICATION OF THE LORD'S DAY.

303.—I. It is the duty of every person to remember the Lord's day; and to prepare for it before its approach. All worldly business should be so ordered, and seasonably laid aside, as that they may not be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require.

304.—II. The whole day is to be kept holy to the Lord; and to be employed in the public and private exercises of religion. Therefore, it is requisite, that there be a holy

*The Scripture warrant for what is specified in the various articles of this Directory will be found at large in the Confession of Faith and Catechisms, in the places where the subjects are treated in a doctrinal way.

resting, all the day, from unnecessary labors; and an abstaining from those recreations which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

305.—III. Let the provisions for the support of the family on that day be so ordered that servants or others be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

306.—IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the Scriptures, and by holy meditation, prepare for communion with God in his public ordinances.

307.—V. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite, with one heart, in all the parts of public worship; and let none unnecessarily depart till after the blessing be pronounced.

308.—VI. Let the time after the solemn services of the congregation in public are over be spent in prayer, in devotional read-

ing, and especially in the study of the Scriptures, meditation, catechising, religious conversation, the singing of psalms, hymns, or spiritual songs; visiting the sick, relieving the poor, teaching the ignorant, and in performing such like duties of piety, charity, and mercy.

CHAPTER II.

OF THE ASSEMBLING OF THE CONGREGATION,
AND THEIR BEHAVIOR DURING DIVINE SERVICE.

309.—I. When the time appointed for public worship is come, let the people enter the church, and having taken their seats in a decent, grave and reverent manner, engage in silent prayer for a blessing upon themselves, the minister and all present, as well as upon others who are detained from the house of God.

310.—II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read anything except what the minister is then reading or citing; abstaining from all whisperings, from salutations of persons present or coming in; and

from gazing about, sleeping, smiling, and all other improper behavior. It is highly important that children should be with their parents, and that the members of a family should sit together in the house of God.

CHAPTER III.

OF THE PUBLIC READING OF THE HOLY SCRIPTURES.

311.—I. The reading of the Holy Scriptures in the congregation is a part of the public worship of God, and ought to be performed by the minister or some other authorized person.

312.—II. The Holy Scriptures of the Old and New Testaments shall be read from the most approved translation, in the vulgar tongue, that all may hear and understand.

313.—III. How large a portion shall be read at once is left to the discretion of every minister; and he may, when he thinks it expedient, expound any part of what is read; always having regard to the time, that neither reading, singing, praying, preaching, nor any other ordinance, be disproportionate

the one to the other; nor the whole rendered too short, or too tedious.

CHAPTER IV.

OF THE SINGING OF PSALMS AND HYMNS.

314.—I. It is the duty of Christians to praise God by singing psalms or hymns publicly in the church, as also privately in the family.

315.—II. In singing the praises of God, we are to sing with the spirit, and with the understanding also, making melody in our hearts unto the Lord. It is also proper that we cultivate some knowledge of the rules of music, that we may praise God in a becoming manner with our voices, as well as with our hearts. The whole congregation should be furnished with books, and ought to join in this part of worship.

316.—III. The proportion of the time of public worship to be spent in singing is left to the prudence of every minister; and it is recommended that this part of divine service be conducted in such a manner as to encourage congregational singing.

CHAPTER V.

OF PUBLIC PRAYER

317.—I. It seems very proper to begin the public worship of the sanctuary by a short prayer; humbly adoring the infinite majesty of the living God; expressing a sense of our distance from him as creatures, and our unworthiness as sinners; and humbly imploring his gracious presence, the assistance of his Holy Spirit in the duties of his worship, and his acceptance of us through the merits of our Lord and Saviour Jesus Christ.

318.—II. Then, after singing a psalm, or hymn, it is proper that, before sermon, there should be a full and comprehensive prayer: *First*, Adoring the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of Providence, and in the clear and full revelation he hath made of himself in his written word; *Second*, Giving thanks to him for all his mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Christ Jesus, his unspeakable gift, the hope of eternal life

through him, and for the mission and work of the Holy Spirit; *Third*, Making humble confession of sin, both original and actual, acknowledging, and endeavoring to impress the mind of every worshipper with a deep sense of the evil of all sin, as such, as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness; as sins against God, our neighbor and ourselves; sins in thought, in word and in deed; sins secret and presumptuous; sins accidental and habitual. Also, the aggravations of sin, arising from knowledge, or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows, &c.; *Fourth*, Making earnest supplication for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits; for the Spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies that may be necessary in our passage through this

valley of tears; always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life; *Fifth*, Pleading from every principle warranted in Scripture; from our own necessity; the all-sufficiency of God; the merit and intercession of our Saviour; and the glory of God in the comfort and happiness of his people; *Sixth*, Intercession and petition for others, including the whole world of mankind; for the outpouring of the Holy Spirit upon all flesh; for the peace, purity, and extension of the church of God; for ministers and missionaries in all lands; for all who are persecuted for righteousness' sake; for the particular church then assembled, and all other churches associated in one body with it; for the sick, dying, and bereaved; for the poor and destitute; for strangers, for prisoners, the aged and the young; for those who travel by land and sea; for the community in which the church is situated; for civil rulers, and for whatever else may seem to be necessary or suitable to the occasion. The prominence given

each of these topics must be left to the discretion of the minister.

319.—III. Prayer after sermon ought generally to have a relation to the subject that has been treated of in the discourse; and all other public prayers to the circumstances that gave occasion for them.

320.—IV. It is easy to perceive, that in all the preceding directions there is a very great compass and variety; and it is committed to the judgment and fidelity of the officiating pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of Providence; the particular state of the congregation in which he officiates; or the disposition and exercise of his own heart at the time. But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the

best writers on the subject, by meditation, and by a life of communion with God, to endeavor to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions.

321.—V. The posture of the people in public prayer should always be reverent, and as far as possible uniform. The standing posture is sanctioned by Scripture, and is recommended by the practice of the primitive church, and by immemorial usage of Presbyterians.

CHAPTER VI.

OF THE PREACHING OF THE WORD.

322.—I. The preaching of the word being an institution of God for the salvation of men, great attention should be paid to the

manner of performing it. Every minister ought to give diligent application to it; and endeavor to prove himself a workman that needeth not to be ashamed; rightly dividing the word of truth.

323.—II. The subject of a sermon should be some verse or verses of Scripture, and its object, to explain, defend and apply some part of the system of divine truth; or to point out the nature, and state the bounds and obligation, of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the Sacred Oracles.

324.—III. The method of preaching requires much study, meditation, and prayer. Ministers ought, in general, to prepare their sermons with care, and not to indulge themselves in loose, extemporary harangues; nor to serve God with that which cost them naught. They ought, however, to keep to the simplicity of the gospel, expressing themselves in language agreeable to Scrip-

ture, and adapted to the understanding of the meanest of their hearers, carefully avoiding ostentation, either of gifts or learning. They ought also to adorn, by their lives, the doctrine which they teach; and to be examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

325.—IV. As one primary design of public ordinances is to pay social acts of homage to the most high God, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the important duties of prayer and praise; but preserve a just proportion between the several parts of public worship.

326.—V. The sermon being ended, the minister is to pray, and return thanks to Almighty God; then let a psalm or hymn be sung, and the assembly dismissed with the apostolic benediction.

327.—VI. It is both a privilege and a duty plainly enjoined in Scripture to make regular, systematic, and liberal offerings for the support of religion, and for the propagation of the gospel in our own and in foreign lands, as well as for the relief of the poor.

This should be done as an exercise of grace and an act of worship, and at such time during the service as may be deemed expedient by the Session.

328.—VII. It is expedient that no person be introduced to preach in any of the churches under our care, without the consent of the pastor or church Session, unless sent by the Presbytery.

CHAPTER VII.

THE SABBATH SCHOOL.

329.—I. The exercises appropriate to the Sabbath-school are prayer, singing praise to God, the study of the Holy Scriptures, the Confession of Faith, together with the Catechisms of the Church and the Book of Church Order, and offerings for religious purposes, especially for the work of missions. But its services must not be allowed to interfere with attendance upon the regular public worship of the Lord's day, on the one hand, nor with parental instruction on the other; and the school is always to be

under the supervision and control of the Session.

330.—II. The superintendent should promptly open the school at the appointed hour, and throughout the time allotted should have the general oversight of the classes, seeing that every class is supplied with a competent teacher, that proper behavior is maintained by the teachers and scholars, and endeavoring so to conduct the exercises as to give them spirit and attractiveness, and at the same time to preserve their devotional character.

331.—III. It is the duty of teachers to carefully prepare for their work, by study, meditation, and prayer; to speak to the unconverted among their scholars on the subject of their personal salvation; to visit them in their homes, especially when they are in sickness or trouble, and to pray for God's blessing upon them. It is of great importance that the teachers be in their places promptly at the opening of the school, and that they encourage punctuality on the part of their scholars.

332.—IV. The custom of persons leaving off attendance on the Sabbath-school when

they attain to maturity is not to be commended, and it is eminently desirable that, as far as possible, the whole congregation be engaged in the Sabbath-school work, either as officers, teachers, scholars, or visitors. The formation of adult classes for the study of the Scriptures is earnestly recommended.

CHAPTER VIII.

PRAYER MEETINGS.

333.—I. Meetings of the congregation for prayer should be held under the direction of the session. They may be maintained, either statedly where that is possible, or at seasons specially appointed where the scattered condition of the congregation renders stated meetings impracticable. Such meetings should be conducted by the pastor, some other member of the Session, or any duly qualified member of the church; and the exercises should be prayer, praise, the reading of the Scriptures, and exhortation.

334.—II. It is earnestly recommended that the male members be encouraged to lead in public prayer, and that they be careful to make their prayers devotional and of a moderate length.

CHAPTER IX.

OF THE ADMINISTRATION OF BAPTISM.

The Baptism of Infants.

335.—I. Baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person; but by a minister of Christ, called to be the steward of the mysteries of God.

336.—II. It is usually to be administered in the church, in the presence of the congregation.

337.—III. After previous notice is given to the Minister, the child to be baptized is to be presented, by one or both the parents, signifying their desire that the child may be baptized.

338.—IV. Before baptism, let the Minister use some words of instruction, respect-

ing the institution, nature, use and ends of this ordinance; showing:

“That it is instituted by Christ; that it is a seal of the righteousness of faith; that the seed of the faithful have no less a right to this ordinance, under the gospel, than the seed of Abraham to circumcision, under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that the promise of the gospel is to the believer and his house; that household baptism was practiced by the apostles; that we are, by nature, sinful, guilty, and polluted, and have need of cleansing, by the blood of Christ, and by the sanctifying influences of the Spirit of God.”

The Minister is also to exhort the parents to the careful performance of their duty; requiring,

“That they teach the child to read the Word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the Confession of Faith, and in the

Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by the church, for their direction and assistance, in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."

339.—V. The minister may then propose the following, or like questions:

(1) Do you acknowledge your child's need of the cleansing blood of Jesus Christ, and the renewing grace of the Holy Spirit?

(2) Do you claim God's covenant promises in [*his*] behalf, and do you look in faith to the Lord Jesus Christ for [*his*] salvation, as you do for your own?

(3) Do you now unreservedly dedicate your child to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before [*him*] a godly example, that you will pray with and for [*him*], that you will teach [*him*] the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to

bring [*him*] up in the nurture and admonition of the Lord?

340.—VI. Then the Minister is to pray for a blessing to attend this ordinance; after which, calling the child by name, he shall say,

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.”

As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer.

Although it is proper that baptism be administered in the presence of the congregation, yet there may be cases when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

CHAPTER X.

OF THE ADMISSION OF PERSONS TO SEALING ORDINANCES.

341.—I. Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and gov-

ernment of the church, and are to be taught to read and repeat the Catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to love and obey the Lord Jesus Christ. And when they come to years of discretion, they ought to be urgently reminded that they are members of the church by birthright, and that it is their duty and privilege personally to accept Christ, confess him before men, and seek admission to the Lord's supper.

342.—II. The time when young persons come to years of discretion cannot be precisely fixed. This must be left to the prudence of the Session of the church, whose office it is to judge, after careful examination, of the qualifications of those who apply for admission to sealing ordinances.

343.—III. When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation, and thereupon be baptized.

344.—IV. It is recommended, as edifying and proper, that baptized persons, when admitted by the Session to the Lord's supper, make a public profession of their faith in the presence of the congregation. But in all cases, there should be a clear recognition of their previous relation to the church as baptized members.

345.—V. (1) The time having come for the making of a public profession, and those who have been approved by the session having taken their places in the presence of the congregation, the minister may state that,—

Of the number of those who were baptized in infancy as members of the church of God by birthright, and heirs of the covenant promises, and who were then dedicated to God by their parents in solemn vows, the session has examined and approved as to [*their*] faith in Christ, and knowledge to discern the Lord's body, A, B, and C, who [*come*] now to assume for [*themselves*] the full privileges and responsibilities of [*their*] inheritance in the household of faith.

(2) If there be present any candidates for baptism, the Minister may state that,—

As applicants for admission into the church of God by baptism, which is a sign and seal of our engrafting into Christ, and of our engagement to be the Lord's the session has examined and approved as to [*their*] personal experience of divine grace, and [*their*] acceptance of Christ, D, E, and F, who [*are*] cordially welcomed into the goodly fellowship of the saints.

(3) The Minister may then address those making a profession in the following terms:

[*All of*] you being here present to make a public profession of faith, are to assent to the following declarations and promises, by which you enter into a solemn covenant with God and his Church:

1. Do you acknowledge yourselves to be sinners in the sight of God, justly deserving his displeasure, and without hope save in his sovereign mercy?

2. Do you believe in the Lord Jesus Christ as the Son of God, and Saviour of sinners, and do you receive and rest upon him alone for salvation as he is offered in the gospel?

3. Do you now resolve and promise, in humble reliance upon the grace of the Holy

Spirit, that you will endeavor to walk as becometh the followers of Christ, forsaking all sin, and conforming your life to his teaching and example?

4. Do you submit yourselves to the government and discipline of the church, and promise to study its purity and peace?

The minister may now briefly admonish those making a profession of faith as to the importance of the solemn obligations they have assumed; then baptism may be administered, if there be present any candidates for the ordinance; and the whole concluded with prayer.

346.—VI. When persons are received from other churches by letters of dismission, their names are to be announced to the congregation, with a recommendation of them to its Christian confidence and affection.

CHAPTER XI.

OF THE ADMINISTRATION OF THE LORD'S SUPPER.

347.—I. The Communion, or Supper of the Lord, is to be celebrated frequently; but how often may be determined by the session

of each congregation, as they may judge most for edification.

348.—II. The ignorant and scandalous are not to be admitted to the Lord's supper.

349.—III. It is proper that public notice should be given to the congregation, at least the Sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it, that all may come in a suitable manner to this holy feast.

350.—IV. When the sermon is ended, the Minister shall show,

“That this is an ordinance of Christ; by reading the words of institution, either from one of the evangelists, or from I Corinthians xi., which, as to him may appear expedient, he may explain and apply; that it is to be observed in remembrance of Christ, to show forth his death till he come; that it is of inestimable benefit, to strengthen his people against sin; to support them under troubles; to encourage and quicken them in duty; to inspire them with love and zeal; to increase their faith, and holy resolution; and to beget

peace of conscience, and comfortable hopes of eternal life."

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this holy table such as, sensible of their lost and helpless state of sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body, and such as desire to renounce their sins, and are determined to lead a holy and godly life.

Since, by our Lord's appointment, this sacrament sets forth the communion of saints, the Minister, before the celebration begins, should invite all those who profess the true religion, and are communicants in good standing in any evangelical church, to participate in the ordinance. It is proper also to give a special invitation to non-communicants to remain during the service.

351.—V. The table, on which the elements are placed, being decently covered, and furnished with bread and wine, and the com-

municants orderly and gravely sitting around it (or in their seats before it), the Elders in a convenient place together, the Minister should then set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the Minister is to take the bread, and break it, in the view of the people, saying :

“Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread, and blessed and broken it, gave it to his disciples ; as I, ministering in his name, give this bread unto you ; saying [here the bread is to be distributed], Take, eat ; this is my body, which is broken for you : this do in remembrance of me.”

After having given the bread, he shall take the cup, and say—

“After the same manner our Saviour also took the cup, and having given thanks, as hath been done in his name, he gave it to the disciples saying [while the minister is repeating these words let him give the cup], This cup is the new testament in my blood, which is shed for many, for the remission of sins : drink all ye of it.”

For the sake of order it is recommended that the minister be served after the people, and that he then serve the elders.

352.—VI. Since believers are to act personally in all their covenanting with the Lord, it is proper that a part of the time occupied in the distribution of the elements should be spent by all in silent communion, thanksgiving, intercession and prayer.

353.—VII. The minister may, in a few words, put the communicants in mind:

“Of the grace of God, in Jesus Christ, held forth in this sacrament; and of their obligation to be the Lord’s; and may exhort them to walk worthy of the vocation wherewith they are called; and, as they have professedly received Christ Jesus the Lord, that they be careful so to walk in him, and to maintain good works.”

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them: “Of their duty, stating their sin and danger, by living in disobedience to Christ, in neglecting this holy ordinance; and calling upon them to be earnest in making prep-

aration for attending upon it at the next time of its celebration."

Then the minister is to pray and give thanks to God,

"For his rich mercy, and invaluable goodness, vouchsafed to them in that sacred communion; to implore pardon for the defects of the whole service; and to pray for the acceptance of their persons and performances; for the gracious assistance of the Holy Spirit to enable them, as they have received Christ Jesus the Lord, so to walk in him; that they may hold fast that which they have received, that no man take their crown; that their conversation may be as becometh the gospel; that they may bear about with them, continually, the dying of the Lord Jesus, that the life also of Jesus may be manifested in their mortal body; that their light may so shine before men, that others, seeing their good works, may glorify their Father who is in heaven."

An offering for the poor or other sacred purpose is appropriate in connection with this service, and may be made at such time as shall be ordered by the session.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other gospel benediction :

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

354.—VIII. As it has been customary, in some parts of our church, to observe a fast before the Lord's supper; to have a sermon on Saturday and Monday; and to invite two or three ministers on such occasions; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations, we think it not improper that they who choose it may continue in this practice.

CHAPTER XII.

OF THE SOLEMNIZATION OF MARRIAGE.

355.—I. Marriage is a divine institution, though not a sacrament, nor peculiar to the

church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey.

356.—II. Christians ought to marry in the Lord; therefore it is fit that their marriage be solemnized by a lawful minister, that special instruction may be given them, and suitable prayers made, when they enter into this relation.

357.—III. Marriage is to be between one man and one woman only; and they are not to be within the degrees of consanguinity or affinity prohibited by the Word of God.

358.—IV. The parties ought to be of such years of discretion as to be capable of making their own choice; and if they be under age, or live with their parents, the consent of the parents or others, under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

359.—V. Parents ought neither to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

360.—VI. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God nor the laws of the community; and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

361.—VII. Marriage must always be performed before a competent number of witnesses, and it is recommended that it be not on the Lord's day. And the Minister is to give a certificate of the marriage when required.

362.—VIII. Let the Minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

CHAPTER XIII.

OF THE VISITATION OF THE SICK.

363.—The miraculous gifts of healing which the Spirit gave to many in the apostles' days are no longer bestowed upon the church; but now, as of old, we are to ask the blessing of God upon all proper means which are employed for the relief of the sick, remembering that the power of the prayer of faith is as great as ever. Hence, when persons are sick, it is their duty, before their strength and understanding fail them, to send for their Minister, or some Elder of the church, and to make known to him, with prudence, their spiritual state; or to consult him on the concerns of their immortal souls. And it is his duty to visit them and to apply himself, with all tenderness and love, to minister to their spiritual good. But, in view of the varying circumstances of the sick, the ordering of the whole service must be left to the discretion of the person who performs it.

CHAPTER XIV.

THE BURIAL OF THE DEAD.

364.—I. The exercises proper for such an occasion are: The singing of appropriate psalms or hymns; the reading of some suitable portion or portions of Scripture, with such remarks as it may seem proper to the Minister to make; prayer, in which the bereaved shall be especially remembered, and God's grace sought on their behalf, that their affliction may be blessed to their everlasting good, and that they may be sustained and comforted in their sorrow.

365.—II. These funeral services are to be left largely to the discretion of the Minister performing them; but he should always remember that the proper object of the service is the warning, instruction, or consolation of the living, and be careful to avoid abusing God's Word by associating the hopes of the Gospel with the close of an irreligious life.

CHAPTER XV.

OF DAYS OF FASTING, AND OF THANKSGIVING.

366.—I. There is no day under the gospel commanded to be kept holy, except the Lord's day, which is the Christian Sabbath.

367.—II. Nevertheless, to observe days of fasting and thanksgiving, as the dispensations of Divine Providence may direct, is both scriptural and rational.

368.—III. Fasts and thanksgivings may be observed by individual Christians; or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a Presbytery, or of a Synod; or by all the congregations of our Church.

369.—IV. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving; and to the church Sessions to determine for particular congregations, and to the Presbyteries or Synods to determine for larger districts.

When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the General Assembly. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a Christian government, to pay all due respect to the same.

370.—V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs that they may properly attend to the duties thereof.

371.—VI. There should be public worship upon all such days; and let the prayers, psalms or hymns; portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.

372.—VII. On fast days, let the Minister point out the authority and providences calling to the observance thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the

whole day be spent in deep humiliation and mourning before God.

373.—VIII. On days of thanksgiving, he is to give the like information respecting the authority and providences which call for the observance of them; and to spend a more than usual part of the time in the giving of thanks, agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of the people on these days to rejoice with holy gladness of heart; but let trembling be so joined with their mirth, that no excess or unbecoming levity be indulged.

CHAPTER XVI.

SECRET AND FAMILY WORSHIP.

374.—I. Besides the public worship in the congregations, it is the indispensable duty of each person in secret, and of every family in private, to pray to and worship God.

375.—II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart, is to spend some time in prayer,

reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious performance of these duties are best known to those who are found in the faithful discharge of them.

376.—III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

377.—IV. The head of the family, who is to lead in this service ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the Scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered.

378.—V. Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. Therefore the paying of unnecessary private visits on the Lord's day; admitting strangers into the families except when necessary or charity requires

it; or any other practices, whatever plausible pretences may be offered in their favor, are to be highly disapproved if they interfere with the above important and necessary duty.

OPTIONAL FORMS*

MARRIAGE SERVICE.

Whether the marriage is in the church or in a private house, the betrothed shall present themselves attended by witnesses, the man having the woman at his left hand, before the Minister, who shall say:

The Lord bless you, and keep you: the Lord make his face shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace.

If any here present can show just cause why these persons may not lawfully be joined together in marriage, let them now speak, or hereafter forever hold their peace.

Marriage is a divine ordinance instituted for the promotion of man's happiness and the glory of God. The sacredness of the relation is revealed by the fact that the Holy Spirit has selected it as an apt emblem of the union existing between our Lord and his

*Approved by the General Assembly in 1893, which directed that they be published as an Appendix to the Book of Church Order.

bride, the Church. Hence, beloved friends, take heed to the exhortation of the inspired apostle, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." "Wives, submit yourselves to your own husbands as unto the Lord." The happiness contemplated by this union is realized only by those who fully appreciate its sacredness and are faithful in the performance of the mutual obligations growing out of it, and seek daily God's blessing.

And now as you enter into this new relation, consecrated by heaven's benediction and hallowed by all that is tenderest and truest in human affection, I entreat you both to join with me in the prayer that God may bless this union, and sanctify it to the furtherance of your good and to the glory of his most holy name.

THE PRAYER.

Most gracious God, fountain of life and love and joy, look with merciful favor upon these thy servants now to be joined in holy wedlock, and enable them ever to remember and truly keep the vows which they

make as they enter into covenant with one another and with thee, in accordance with thy holy word, through Jesus Christ our Lord. Amen. Amen.

THE COVENANT.

[Here the parties join their right hands, and the minister says:]

Do you, M., take N., whom you now hold by the hand to be your lawful and wedded wife, and do you promise in the presence of God and these witnesses to be to her a faithful, loving and devoted husband, so long as you both shall live?

[The man answers "I do."]

Do you, N., take M., whom you hold by the hand to be your lawful and wedded husband, and do you promise in the presence of God and these witnesses to be to him a faithful, loving and obedient wife, so long as you both shall live?

[The woman answers, "I do."]

[If a ring is given and received, the Minister shall say:]

Let this ring be the token of your plighted faith, and the memorial of your mutual and unending love.

[Then the Minister, addressing himself to the company present, says:]

Forasmuch as these persons have covenanted together in marriage in accordance with the laws of the commonwealth, I do now pronounce them husband and wife, after the ordinance of God. Whom, therefore, God hath joined together, let no man put asunder.

THE PRAYER.

Almighty and ever blessed God, our heavenly Father, place the seal of thy loving approval upon the union of these two hearts and lives in the sacred bonds of matrimony. Enable thy servants, by the gift of thy sufficient grace to be faithful in keeping the vows they have now assumed. Whether in prosperity or in adversity, in sickness or in health, in sorrow or in joy, may their love and sympathy for each other never fail. Into thy holy keeping we now commit them, praying that they may ever live "as being heirs together of the grace of life." For Jesus' sake. Amen.

BENEDICTION. .

[Then the married pair standing, or kneeling, the Minister shall pronounce the benediction:]

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with his grace that you may live faithfully together in this life, and in the world to come may have life everlasting. Amen.

A FUNERAL SERVICE.

[Let the service begin with the reading of the whole or a part of the following selections from Scripture:]

I am the Resurrection and the Life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

We brought nothing into this world, and it is certain we can carry nothing out.

The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

PRAYER OF INVOCATION.

O God, who art our God, and our fathers' God; thou whose compassions fail not, but who art the same yesterday, today, and forever, grant us now thy presence, we beseech thee, that our souls may be strengthened, and that we faint not under thine afflicting providence, but that through thy condescension we may find all grace to help in this our time of need, which we ask in the name of Jesus Christ, our Lord and Saviour, to whom, with thee and the Holy Ghost, we will ascribe all honor, majesty and might, world without end. Amen.

HYMN.

[Then let the whole or a part of the following selections of Scripture be read:]

PSALM xxxix. 4-13.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity.

Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope is in thee.

Deliver me from all my transgressions: make me not the reproach of the foolish.

I was dumb, I opened not my mouth; because thou didst it.

Remove thy stroke away from me: I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

PSALM xc. 1-12.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up; in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

I COR. xv. 20-58.

Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered

up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject

[Instead of the foregoing passage from I Cor xv., one or more of the following may be substituted as the occasion may require:]

ECCLESIASTES xii.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and

unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die. Be not deceived: evil communications cor-

those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the

rupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that

wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

PSALM xxvii.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the

body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another

beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face, my heart said unto thee, thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away

glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first

in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

REVELATION xxii 1-5.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

PRAYER.

Almighty and most merciful God, our heavenly Father, the consolation of the sorrowful and the support of the stricken, who dost not willingly afflict the children of men, look in pity, we beseech thee, on all upon whom thou hast laid thine afflicting hand, and, in the multitude of thy tender mercies, be pleased to uphold and comfort them in the day of their trial and distress. Grant us all grace that we may lay to heart the lesson of this solemn providence, and work while the day lasteth, knowing that the night cometh, when no man can work; and that we may set our affections on things that are in heaven, and not on things that are on the earth. Enable us to live by faith on the Son of God, that when Christ, who is our life, shall appear, we also may appear with him in glory.

O Lord Jesus Christ, Son of God, Lamb of God, which taketh away the sin of the world, to whom shall we go but unto thee? Thou hast the words of eternal life. Thou who wast a Man of Sorrows and acquainted with grief, have pity upon those who cry

unto thee. When our eyes grow dim in the shadows of death, and we pass through the deep waters, by thine agony and bloody sweat, and by thy death on Calvary, we beseech thee to remember us. O thou who hast saved us, forsake us not in the trying hour; thou who hast vanquished death, give us the victory, and bring us to thine own everlasting rest in the assembly of thy saints on high.

O God, the Holy Ghost, author of light and life and truth, inspire our souls with hope through the gospel of our Lord Jesus Christ, imparting the benefits of his atonement, and the power of his all-sufficient grace. Release us from our sins; fill us with the fruits of thine own indwelling, and form us anew in the image of God. Help us now, O blessed Comforter; heal our wounded spirits and despise not thou our broken and contrite hearts.

O God the Father, God the Son, and God the Holy Ghost, Triune Jehovah, have mercy upon us, thy servants, as we wait before thee: and hear our prayer. Be pleased graciously to attend to our humble requests, and to do for us all that we need,

glorifying thyself by us both in this present world, and in that which is to come: all of which we ask through Jesus Christ our Lord. Amen.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

[After which the service may be concluded with a hymn. For service at the grave see page 215.]

A CHILD'S FUNERAL.

[Let the service begin with the reading of the whole or a part of the following selection from Scripture:]

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

PRAYER.

Father of mercies, God of all grace, ever comforting us by the tender assurance of thy love for all those whom thou dost chasten, be near to us now in this hour of sorrow, as we come to cast our care upon thee,

and seek the strength and consolation thou only canst impart.

As a father pitieth his children, so do thou pity those who sit before thee, smitten and afflicted. As one whom his mother comforteth, do thou comfort them, and so sanctify to them this sorrow that theirs may be everlasting consolation.

O thou that leadest Joseph like a flock, who knowest thine own sheep by name as they follow thee, carrying the lambs in thine arms and folding them in thy bosom, it is not thy will that one of these little ones should perish. When thou dost send thy messenger, like a gentle shepherd, to lead them into the heavenly pastures, may bereaved parents hear the voice which says, Suffer the little children to come unto me, and forbid them not. Fill them with resignation to thy will; give them the consolations of thy Spirit, and grant that, through thy grace, this chastening may be for their profit, that, being made partakers of thy holiness, they may be prepared for everlasting blessedness in that world where, after the separations and sorrows of this life, they may be for ever with one another and with

the Lord, through the merits and mediation of Jesus Christ, thy Son, our Saviour. Amen.

HYMN.

The Minister may read the whole or a part of the following selections:

PSALM xxiii.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders

of his house arose, and went to him to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and

wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

I, even I, am he that comforteth you: As one whom his mother comforteth, so will I comfort you.

What I do thou knowest not now; but thou shalt know hereafter.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba,

Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Comfort ye, comfort ye my people, saith your God.

He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little

children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my father which is in heaven.

For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger

no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.

PRAYER.

O God, our heavenly Father, who through the blood of thy Son hast provided redemption for all thine own, we would render thee most hearty thanks, in this our time of grief, for the sure confidence we have that the soul of this dear child whose loss we mourn is at rest in thee. Not a sparrow falleth to the ground without our Father, and those who are of more value than many sparrows cannot die until thou, who regardest with tender compassion the weakest of thy creatures, dost call them to thyself. We would not sorrow as those who have no hope, but bow in humble submission to thy sovereign decree, and by divine grace would say, Thy will be done.

Vouchsafe unto thy servants, we beseech thee, the consolations of thy Spirit, giving

us beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. May this chastisement which now seemeth so grievous yield in us the peaceable fruits of righteousness, by drawing us into closest fellowship with thee, that we may not set our affections on the things of this world, but upon that blessed home above, where all who have departed in Christ await us beyond the reach of sorrow.

Shine upon our darkness, O Lord; pardon all our sins; build us up and strengthen us in our most holy faith; and at last give us the victory over death, bringing us in holiness and joy to thine own eternal rest.

Hear now our prayer, O God, and be pleased mercifully to bestow the blessings which we need, for the love of Jesus Christ, thy well-beloved Son, to whom, with thee and the Holy Ghost, be all dominion, glory and praise, world without end. Amen.

LORD'S PRAYER.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever. Amen.

BENEDICTION.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen.

HYMN.

AT THE GRAVE.

[After the body has been lowered into the grave (or the sea), the following words may be said:]

Forasmuch as it has pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased (*brother*), we therefore commit (*his*) body to the ground; earth to earth, ashes to ashes, dust to dust: awaiting the hour when all who are in their graves shall hear the voice of the Son of God, and shall come forth, "they that have done good, unto the resurrection

of life and they that have done evil, unto the resurrection of judgment."

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

PRAYER.

Almighty God, who hast sanctified the grave by thy Son's rest therein, and by his glorious resurrection hast brought life and immortality to light, accept, we pray thee, our unfeigned thanks for the victory which he has obtained for us and for all who sleep in him, and keep us who are still in the body, in everlasting fellowship with all that wait for thee on earth, and with all that are around thee in heaven, in union with him who is the resurrection and the life, who

liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.*

*This prayer is from John Knox's Liturgy.

BENEDICTION

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

RULES OF
PARLIAMENTARY ORDER

RULES OF PARLIAMENTARY ORDER*

Of Opening the Sessions.

1. The Moderator shall take the chair precisely at the hour to which the court stands adjourned; shall immediately call the members to order; and on the appearance of a quorum, the session shall be opened with prayer.

2. If a quorum be assembled at the hour appointed, and the Moderator be absent, the last Moderator, or oldest Minister present shall take the chair without delay.

3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

*These rules were adopted by the General Assembly of 1866 for its own guidance. As there has been no subsequent action; as several of the lower courts have also adopted them; and as it is important for our judicatories and officers to have some manual on this subject of convenient access, these rules are here published; but, of course, form no part of the Constitution of the church.

4. After calling the roll, and marking the absentees, the minutes of the last sitting shall be read, and, if requisite, corrected.

•
Of the Moderator.

5. It shall be the duty of the Moderator to preserve order, and to conduct all business before the court to a speedy and proper result.

6. He is to propose to the court every subject of deliberation that comes before it.

7. He may propose what appears to him the most regular and direct way of bringing any business to issue.

8. He shall always announce the names of members rising to speak, prevent them from interrupting each other, and require them, in speaking, always to address the chair.

9. He shall prevent a speaker from deviating from the subject, and from using personal reflections.

10. He shall silence those who refuse to observe order.

11. He shall prevent members leaving the court without his permission.

12. He shall, when the deliberations are ended, put the question, and call the vote.

13. In all questions he shall give a clear and concise statement of the object of the vote, and the vote being taken, he shall declare how the question is decided.

14. He shall carefully keep notes of the orders of the day, and call them up at the times appointed.

15. He may speak to points of order in preference to other members, rising from his seat for that purpose, and shall decide questions of order subject to an appeal to the court, without debate, by any two members.

16. If any member consider himself aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the court, and the question on such appeal shall be taken without debate. .

17. It is his duty to appoint all committees except in those cases in which the court shall decide otherwise.

18. When a vote is taken by ballot, or by yeas and nays, he shall vote with the other members; in other cases, when the court is equally divided, he shall possess the casting

vote. If he be not willing to decide, he shall put the question a second time, and if the court be again equally divided, and he decline to give his vote, the question shall be lost.

19. He may call any member to the chair, to preside temporarily.

Of the Clerk.

20. As soon as possible after the commencement of the first session of every court, the clerk shall form a complete roll of the members present, and put the same into the hands of the Moderator; and whenever any additional members take their seats, he shall add their names in their proper places to the said roll.

21. He shall immediately file all papers in the order in which they have been read, with proper indorsements, and keep them in perfect order.

Of the Order of Business.

22. After the reading of the minutes of the preceding day, the following order of business shall be observed:

FIRST. The receiving of—

(a) Communications addressed to the body;

(b) Reports of standing committees;

(c) Reports of select committees;

(d) Resolutions.

Each of which papers may, by unanimous consent, be taken up immediately on presentation, but if objection be made it shall be docketed.

SECONDLY. The unfinished business in which the court was engaged at the last preceding adjournment, in preference to orders of the day; but such unfinished business may, on motion, without debate, be laid on the table, to proceed with the special order.

THIRDLY. As soon as the special order and the unfinished business are disposed of, the business on the docket will be called; but motions to elect officers, to appoint committees, and to enroll members, shall always be in order, unless a member is speaking, or the court is voting.

Of Motions.

23. A motion must be seconded, and afterward repeated by the Moderator, or read

aloud, before it is debated; but this shall be no bar to explanation of the object of any motion by the mover, provided he does not exceed five minutes; and every motion shall be reduced to writing, if the Moderator or any member require it.

24. The mover of a resolution is entitled to the floor if he so desire, after the Moderator has stated the question.

Of Withdrawal of Motions.

25. Any member who shall have made a motion, shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon, but not afterward, without the leave of the court.

Of Limitations of Debate.

26. Motions to lay on the table, to docket, to take up business, and to adjourn, and the call for the question, shall be put without debate. On questions of order, postponement, or commitment, no member shall speak more than once. On all other questions each member may speak twice, but not oftener, without express leave of the court.

Of Privileged Questions.

27. When a question is under debate, no motion shall be received unless to adjourn, to docket, to lay on the table, to amend, to postpone indefinitely, to postpone to a day certain, or to commit; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

Of "the Question."

28. When any member shall call for "*the question*," the Moderator shall, without debate, put the vote, "Is the court ready for the question?" If the call be seconded by a majority of the members present the vote shall immediately be taken on the pending question, whatever it may be, without further debate.

Of Division of the Question.

29. If a motion under debate contains several parts, any two members may have it divided, and a question taken on each part.

Of Amendments.

30. An amendment may be moved on any question, as also an amendment to the amendment, which shall be decided before the original proposition; but two distinct amendments to the pending question shall not be entertained at the same time, whether moved as substitutes for the whole matter, or as changing any part thereof.

31. One proposition may be substituted for another, when the substitute covers the whole matter of the original, and this shall be done by moving to strike out the original and to insert the substitute.

Of Reconsideration.

32. A question shall not be reconsidered at the same sessions of the court at which it has been decided, unless by the consent of a majority of the members who were present at the decision, and unless the motion to reconsider be made by a person who voted with the majority.

33. A subject which has been indefinitely postponed shall not be again called up dur-

ing the same sessions of the court, unless by the consent of three-fourths of the members who were present at the decision.

Of Speakers.

34. If more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first.

35. Every member, when speaking, shall address himself to the Moderator, and shall treat his fellow-members, and especially the Moderator, with decorum and respect.

Of Interruptions.

36. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

Of Voting.

37. Members shall not decline voting, unless excused by the court.

38. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall al-

ways be first taken on the highest number and the longest time.

39. When the Moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake; in which case the mistake shall be rectified, and the Moderator shall recommence taking the vote.

40. The yeas and nays on any question shall not be recorded, unless it be required by one-third of the members present; and every member shall vote "yea" or "nay," unless excused by the court. In a judicial case, members thus excused shall not be allowed a vote in any of the subsequent proceedings relating thereto.

41. In all elections it shall require a majority of the votes cast to elect.

Of Committees.

42. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee and preside therein; and in case of his absence, or inability to act, the second named member shall take his place and perform his duties.

Of Private Sessions.

43. All courts have a right to sit in private on business which, in their judgment, ought not to be matter of public speculation.

Of the Committee of the Whole.

44. Every court has a right to resolve itself into a committee of the whole, or to hold what are commonly called *interlocutory meetings*, in which members may freely converse together without the formalities necessary in their ordinary proceedings. In all such cases the Moderator shall name the member who is to preside as chairman. If the committee be unable to agree, a motion may be made that the committee rise, and upon the adoption of such motion the Moderator shall resume the chair, and the chairman of the committee shall report what has been done, and ask that the committee be discharged, which being allowed, the matter shall be dropped. If the committee shall agree upon the report to be made, or have made progress in the same without coming to a conclusion, the committee may rise, report what has been done, and if the case

require, may ask leave to sit again; or the committee of the whole may be dissolved, and the question considered by the court in the usual order of business.

Of Decorum.

45. Without express permission, no member of a court, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the Moderator.

46. When more than three members of the court shall be standing at the same time, the Moderator shall require all to take their seats, the person only excepted who may be speaking.

47. If any member act in any respect in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.

48. No member shall retire from any court without the leave of the Moderator, nor withdraw from it to return home without the consent of the court.

Of Cases Unprovided for.

49. All cases that may arise, not provided for in the foregoing rules, shall be governed by the general principles of parliamentary law.

Of Closing the Sessions.

50. The Moderator of every court, above the church Session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolic benediction.

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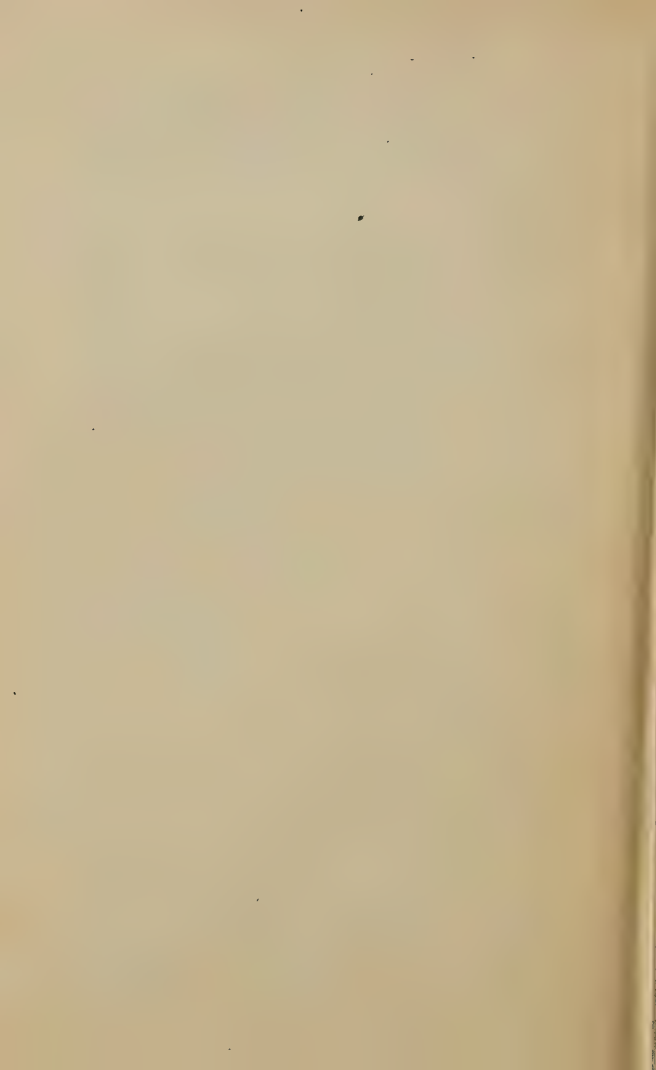
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